THE RELIEF SOCIETY MAGAZINE

SEPTEMBER, 1917.

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A BOUQUET AND A SENTIMENT.

Lula Greene Richards.

This sweet, old-fashioned bouquet
  Of simple, quiet hue,
Dear Sister Ann, because I can,
  I pluck today for you.
Not for its costly raiment
  Nor for its fragrance rare,
But that it draws for certain cause
  My thoughts with you to share.

We've sung and worked in meetings,
  Have ranged our districts o'er,
Have sowed good seeds and banished weeds
  For forty years and more.
Your hands for work were suited,
  Mine never could excel,
Yet willing each to learn or teach,
  We trust we've both done well.

When differences I've settled,
  You've sometimes said my part
Was oil to pour on feelings sore
  And soothe the wounded heart.
Thus we have walked together
  With joyful piety;
We love the aim, the noble name,
  "Relief Society."

Life scenes are swiftly changing,
  Still, ever and anon,
With work and song we'll help along
  The good cause, on and on.
And may we all be thoughtful
  In this broad field of ours,
To find and pluck and "for good luck"
  Take time to "scatter flowers."

ART GLASS WINDOW IN THE SALT LAKE TEMPLE.
Visit of the Father and the Son to the Prophet Joseph Smith.

THE

Relief Society Magazine

VOL. IV. SEPTEMBER, 1917. No. 9.

A Friend of the Helpless Dead.

While we are calling to mind the generous and tenderly sympathetic labors of such world-famous women as Florence Nightingale and Clara Barton, let us not forget that we have women amongst us, consecrated women, who have not only reared large families and ministered in the Relief Society, but also have labored as priestesses in the temples of the living God, and thus brought hope and cheer to the helpless, imprisoned spirits behind the veil. We may well weep over the sufferings of the soldiers in the trenches and the desolate of their loved ones left behind. But the death of the body is not so hopeless or helpless as the age-long imprisonment of the spirit. Be assurred that the name and memory of those who labor in our temples will be held up before the altar of prayer and remembrance in the long ages to come by those spirits who are liberated through such labors.

From the earliest days women have occupied an equally exalted and important position in temple work with that of their associated brethren. Among those who have officiated as high priestesses in the Nauvoo Temple and in the Endowment House were those modern prophetesses Eliza R. Snow, Elizabeth Ann Whitney, Mary and Mercy Fielding Smith, Bathsheba W. Smith, Julina L. Smith, and Edna Lampson Smith, wife of President Joseph F. Smith (the latter two working in the Endowment House).

EDNA L. SMITH.

Sister Edna L. Smith, wife of President Joseph F. Smith, who at present presides over the sisters in the Salt Lake Temple, is the most unique and faithful living woman associated with temple work. When a girl of 22, and the mother of a little babe, her husband, who was already a worker in the Endowment House, came to her one day with a message from President Brigham Young: "The President wishes you to go to the Endowment House to take charge of the kitchen and dining-room work." The quick retort of her nimble tongue was: "Why doesn't he ask one of his own wives to be the cook?" This was silenced not only by the look of reproof on the husband's face, but by her own

obedient spirit and natural good sense. She took her baby in her arms, and never from that day to this, except when sickness or pressing duties have demanded her absence, has she been away from duties and labors in the House of the Lord. When the Salt Lake Temple was dedicated she was chosen as a worker there. She had been invited by Sister Eliza R. Snow to assist in the ordinance work of the Endowment House, and to alternate her

MRS. EDNA L. SMITH, WHO PRESIDES OVER THE SISTER WORKERS IN THE SALT LAKE TEMPLE.

labors so as to combine both the heavy toil entailed in the kitchen and the lighter duty involved in the ordinance.

Her elder sister, Julina L. Smith, also the beloved wife of President Joseph F. Smith, alternated with Edna, in preparing and serving meals in the Endowment House, and she, too, was called as one of the first workers in the Salt Lake Temple, where she remained until her husband became President of the Church, and her presence was required in the Bee Hive House with her husband and family.

Sister Edna L. Smith has labored in season and out of season, faithfully and cheerfully in the Salt Lake Temple. During the Presidency of Sister Bathsheba W. Smith, Edna assisted in the pressing duties resting upon her aged Aunt Bathsheba. On the death of Sister Bathsheba W. Smith, September 20, 1910, Edna L. Smith was put in charge of the sister workers in the Salt Lake Temple. Not only was she given that exalted position, but owing

to her exquisite cleanliness, shrewd disciplinary powers, and her devotion to details, she was invited by President John R. Winder to accept the responsibility of maintaining cleanliness in all of the internal affairs of the Temple. This duty, too, she has carried forward, and only those who are privileged to enter the sacred courts of this temple know, or are able to estimate, the value of the services rendered by Sister Edna L. Smith in the discharge of her onerous duties in that sacred house. Cleanliness, order, system and comfort have followed in her wake. She has accomplished marvels in the regulation and inner arrangements of the temple. Recently she was given a responsible opportunity to assist President William Budge in the renovation and improvement of the Logan Temple. Sister Smith is a woman of deep, spiritual insight, with an abounding love of the higher things of the kingdom. She is a natural student and possesses a keen mind. Comely, nervously active in all her movements, and gifted with piercing eyes, she is sometimes abrupt and vigorous in her expressions and with her quick word of counsel; but those who know her best, forget the thrust of the two-edged sword in contemplating the mercy of the wound, which was made only that righteousness might increase and obedience be enforced. She has a gift of maintaining the strictest discipline, but those who come closest to her, love her for her integrity, her genuineness, her nobility, and her pure, upright spirit. She is a friend of those who love God, who honor His prophets, and who are willing to take counsel.

Among other excellent things accomplished by this indefatigable worker was the institution of a War Charity, which she established directly among the sister temple workers, in 1914, wherein hundreds of dollars were collected and sent to President Hyrum M. Smith for distribution amongst the European war orphans and widows of our own Church. There is no question but that this movement was the forerunner of the magnificent donation undertaken a few months later, under the direction of the First Presidency, wherein nearly $40,000 was collected in one day and distributed throughout the European Mission by President Hyrum M. Smith and his associates in the British Mission.

It may be interesting to record here the significant dream which was given to Mrs. Smith about seven years ago. She dreamed she was going into the Temple and as she entered the enclosure, she saw every spot of earth filled with the rarest and most beautiful flowers imaginable. There were lilies of all hues and kinds, but all were luxuriant in growth and beautiful in texture. The leaves had this peculiarity to her vision: they were translucent, even transparent. She could see through them as if the inner fibre were spirit rather than vegetable matter. Surprised into speech, she asked the guide who stood by her:

"What are these flowers?"

"These are flowers that have been planted by the Genealogical Society of Utah," answered her guide.

It is comforting to all Latter-day Saints to realize that the gifts and blessings and mainfestations of the Holy Spirit are with us today as much as at any time in the Church. Moreover, those who are interested in their dead and who are doing temple work, will rejoice to hear the following recital:

"During the last week's session of the Salt Lake Temple, about July, 1915, a young girl whose mother had died a number of years ago, came to be married at the altar of that sacred house. Her grandmother was with her and a number of official brethren and sisters were in the room where the ceremony was being performed. Just as the final blessing was pronounced upon the young couple, the young girl raised her hand and spoke the name of her mother. 'There's my mother, don't you see her? can't you see her? Oh, my mother!' cried the weeping bride who melted with exquisite sorrow at the vision of her noble mother."

So profound was the impression, so pure was the manifestation, that nearly every one present in the room wept in sympathy with this lovely and blessed bride.

How beautiful to know that she was approved by those behind the veil as well as blessed and loved by her relatives and friends who were here on earth.

This work of redeeming the dead has begun, but it will never cease until all the dead who will accept the gospel have been redeemed. By them the 21st of September will ever be held in honorable remembrance.

Reclaimed.

Coral J. Black.

I stood beside the casket where she lay
Robed for her last long sleep in snowy white—
My only child, my hope for future years,
The center of all dreams, my soul's delight.
For me the sun of joy would shine no more,
Nor would the songbird pipe one happy note;
Their sweetest melodies would only seem to me
Echoes of tones thrilled from her slim, white throat.

Her fair face wore a look of peace divine,
A smile did part the lips once proudly curved;
It only made my anguish more acute
And fed the flame of wrath against my Lord:
"O do they tell me Thou art good and just,
That Thou dost heed the widow's tears and prayers?
If that were true, Thou wouldst have left her here
To share my joys and lighten all my cares."

Alone, Alone! Ah ye who have not been alone
Can never know the anguish of that word;
The aching void within—the dull despair,
The bitter pangs with which the heart is stirred!
I was alone. My lips refused to pray,
And from my heart dark, vengeful feelings rose,
I could not murmur, "Lord, Thy will be done,"
Nor see the hidden blessing in my woes.

Then a deep brooding calm slow settled down
Over my aching head and broken heart—
Thick, soft and warm like velvet o'er me piled,
And from my burning eyes the cool tears start;
And then, while still my tired senses clung
To things most earthy, tangible and real—
A vision of surpassing loveliness
Enwrapping and entrancing me did steal.

It seemed I sat beside my cottage door,
Before me stretched a highway broad and clean,
Whose vista showed an ever narrowing way
Lined on each side with lindens fresh and green.
And down the street, not very far away,
I saw my child in dainty garments dressed
Walking away from me with sprightly steps.
What throbs of joy pulsed through my aching breast!

A stranger stood beside me. Thus He spoke:
"Behold thy child—and life she would have led,
They are thus shown to thee that thou mayest say,
'Thy will, O Lord, be done.'" I bowed my head
And gazed intently on the picture there,
A fair youth met the maid with fond embrace
And arm in arm they slowly wandered on—
My child with such a happy, beaming face.

And then it seemed, though distance dimmed the view,
Some trouble or dispute had marred the day.
With vain endeavor did he seek to lead
My gentle darling from the peaceful way
Into a by-path rocky, weed-o'ergrown,
With thorns and thistles hidden in the sand.
She pleads with him—she points the better way,
And clings with love and fervor to his hand.

But see! She hesitates—which way, which way!
"The one who hesitates is ever lost."
She gazes back at me and then at him,
And seems within her soul to count the cost,

Then turns and follows him. I strove to speak,
But swift the scene has changed. I see my girl,
Not 'mid the vales of home, a happy child,
But in the vortex of a city's whirl.

She stood before me in her robes of shame
With downcast eyes and humble attitude
A faded lily—a poor blemished pearl,
I looked upon her and I understood;
The bitterness of death was sweet to this—
To witness thus the downfall of my child,
I cried in anguish, "Lord, why took you not
My Bonnie Bird while pure and undefiled!"

The Stranger spoke again: "Be not dismayed,
'Tis but the future as it would have been.
Canst thou not see how in His tender love
Thy child He saved from endless pain and sin?
Question not more the mercy of thy Lord
Nor anger Him with lamentations wild,
Remember, woman, God Omnipotent
Hath kindly dealt with thee—Behold thy child!"

I turned my head and gazed through open door
Out upon myriad flowers, buds and trees,
Where brooklets flowed and gentle zephers played,
I heard the song of birds, the hum of bees,
And saw within a bower of emerald green
My daughter, clad in robes of spotless white,
Sporting with other maids—so happy they,
Her angel face was radiant with delight.

She pointed Heavenward where the lingering day
Had touched the clouds with opalescent hue.
She smiled at me and cried in merry voice
"Be happy, mama: I'll wait here for you."
Ah, skeptic, do not read with scorn, I pray,
My vision or my dream, which e'er you will,
I may have slept and dreamed, it matters not,
The blessing and the comfort are there still.

And ye who mourn for loved ones gone before,
Seek for the blessing—you will find it there.
For He who heeds the tiny sparrows fall
Doth guide and guard each child with tender care.
Let not your hearts be prey to hopelessness,
To keen fierce anger or to sullen dread,
"For just as life unto the living is,
Assuredly is death unto the dead."

CLARA BARTON
Founder of the American Red Cross Association.

The Red Cross.

Susa Young Gates.

Just now the story of the origin and early development of the Red Cross movement will be interesting to our readers. Especially will they be gratified to know something concerning the life-labor of one of America's greatest women, Miss Clara Barton. Her name is linked forever with that other great woman, Florence Nightingale who did for England what Miss Barton did for this country.

Let us quote first the story of Florence Nightingale as her work preceded and inspired the formation of the Red Cross movement.

"*Nightingale, Florence* (1820-1910) younger daughter of William Edward Nightingale of Embley Park, Hampshire, and Lea Hurst, Derbyshire, was born at Florence on the 15th of May,

1820, and named after that city, but her childhood was spent in England, chiefly in Derbyshire. From her earliest years her strong love of nature and animals manifested itself. Her games, too, were characteristic, for her great delight was to nurse and bandage her dolls. Her first living patient was a shepherd's dog. From tending animals she passed to human beings, and wherever there was sorrow or suffering she was sure to be found. Her most ardent desire was to use her talents for the benefit of humanity. She had a natural shrinking from society; and though her social position necessitated her presentation at Court, her first season in town was spent in examining into the working of hospitals, reformatories and other charitable institutions. This was followed by a tour of inspection of foreign hospitals. At that time England was sadly behind-hand in matters of nursing and sanitation, and Miss Nightingale, who desired to obtain the best possible teaching for herself, went through a course of training in the Institute of Protestant Deaconesses at Kaiserwerth. She remained there six months, learning every detail of hospital management with a thoroughness rarely equalled. Miss Nightingale neglected nothing that could make her proficient in her self-chosen task. From Kaiserwerth she went to Paris, where she studied the system of nursing and management in the hospitals under the charge of the sisters of St. Vincent de Paul. After her return to England she devoted herself to reorganizing the Governesses' Sanitorium in Harley Street (now the Home for Gentlewomen during Temporary Illness), which was at that time badly managed and in great need of funds. Miss Nightingale grudged neither time nor money to this, and she had the satisfaction of placing it on a thoroughly satisfactory basis.

"In the year 1854 England was stirred to its depths by the report of the sufferings of the sick and wounded in the Crimea. There was an utter absence of the commonest preparations to carry out the first and simplest demands in a place set apart to receive the sick and wounded of a large army. The condition of the large barrack-hospital at Scutari was deplorable. A royal commission of inquiry was appointed, a patriotic fund opened, and money flowed in fast. To Miss Nightingale this proved the trumpet-call of duty. She wrote to Sidney Herbert, secretary at war, and offered her services. Her letter crossed with one from him inviting her to proceed to the Crimea. She set out on the 24th of October with a staff of thirty-seven nurses, partly volunteers, partly professionals trained in hospitals. They reached Scutari on the 4th of November, in time to receive the Balaklava wounded. A day or two later these were joined by 600 from Inkerman. The story of Miss Nightingale's labors at Scutari is one of the brightest pages in English annals. She gave her-

self, body and soul, to the work. She would stand at twenty hours at a stretch to see the wounded accommodated. She regularly took her place in the operation-room, to hearten the sufferers by her presence and sympathy, and at night she would make her solitary round of the wards, lamp in hand, stopping here and there to speak a kindly word to some patient. Soon she had 10,000 men under her charge, and the general superintendence of all the hospitals on the Bosphorus. Gradually the effects of the measures adopted were seen in a lowered death-rate. In February, in 1855, it as as high as 45 per cent, before many months it had sunk to 2. For a time Miss Nightingale was herself prostrated with fever, but she refused to leave her post, and remained at Scutari till Turkey was evacuated by the British in July, 1856. The enthusiasm aroused in England by Miss Nightingale's labors was indescribable. A man-of-war was ordered to bring her home, and London prepared to give her a triumphant reception; but she returned in a French ship, crossed to England, and escaped to her country home before the news of her return could leak out. The experiences of those terrible months permanently affected Miss Nightingale's health, but the quiet life she afterwards led was full of usefulness. With the £50,000 raised in recognition of her services she founded the Nightingale Home for training nurses at St. Thomas's and Kings' College Hospitals. She also turned her attention to the question of army sanitary reform and army hospitals, and to the work of the Army Medical College at Chatham. In 1858 she published her *Notes on Nursing*, which gave an enormous stimulus to the study of this subject in England. According to Miss Nightingale nursing ought to signify the proper use of fresh air, light, warmth, cleanliness, quiet, and the selection and administration of diet—all at the least expense of vital force to the patient.

"* * * She died in London on the 13th of August, 1910. She is the subject of a beautiful poem by Longfellow, 'Santa Filomena,' and the popular estimate of her character and mission was summed up in a particularly felicitous anagram, *Flit on, cheering angel.*"

Perhaps it would be well to repeat here the story of the origin of the Red Cross work in America as given by Miss Clara Barton in 1883:

THE RED CROSS—1895.

When the English armies set out for the Crimea the newspaper correspondent went with them. And when, after the first battle, he poured upon Britain the story of the sufferings of her army, the kingdom from end to end was roused to sudden and fierce indignation. The war was mighty and desperate, the cli-

mate deadly to men just from the humid lowlands of England and the wind-swept highlands of Scotland and Wales. Accounts continued to come thick and fast of the awful condition of the troops. One regiment was reduced from 1,100 to 20 men able for duty. Another had but 10. Men wounded in battle lay in the trenches, or in pools of water, or in the mud just where dropped by their comrades as they dragged them from the front —untended and unfed, their wounds rankling and festering. Pestilence and disease of all kinds had their way unhindered, for the hospitals, through over-crowding, were little better than dens of death. And this monstrous condition of things ensued because government had failed to provide an efficient sanitary service. The army had gone out with only a half supply of physicians, nurses, medicines and hospital stores. The heart of England was stirred to its depths, and government woke as if from a dream.

The story of the great system then inaugurated and successfully carried out of voluntary civil care, supplementary to that of the military, of the sick and wounded in time of war, is well known. The truth was accepted then and has not been disputed since, that the military power never did and probably never could provide and keep in operation an adequate medical service through a long and severe campaign.

Lord Sidney Herbert, Minister of War, appalled like the rest by the awful distress in the Crimea, with great courage and resolution—against the weight, deep almost as life, of ancient military precedent and prejudice—wrote Miss Florence Nightingale, then in charge of a hospital in London, asking for help. A letter from her to the Minister begging permission to help was on its way at the same moment. A few days later she, with forty devoted women companions, set out for the scene of war. Here we have the beginning of a movement which has grown in comparatively few years to a system by which the miseries of the soldiers in the field are reduced to the lowest degree possible in the present condition of human knowledge. The history of Miss Nightingale and her three hundred companions in the Crimea—for the number was increased to that—we will not repeat. The whole world is familiar with it; how order was brought out of chaos in the hospitals, how new ones were established, how hope and returning health followed in the footsteps of those self-sacrificing women, how men snatched from quick-coming death would raise their feebl ehands in blessing, and even kiss the shadow of their benefactoress as she passed, and how she had become one of the world's highest and most beloved ideals of character.

The Red Cross Society had its inception in the mind of Monsieur Henri Dunant, a Swiss gentleman, who was ably seconded in

his views by Monsieur Gustave Hoynier and Dr. Louis Appia, of Geneva. Monsieur Dunant, being present at the battle of Solferino, was deeply impressed with a conviction of the need of more extended and efficient means than any which yet existed for ameliorating conditions consequent on war, and subsequently published a work entitled, "A Souvenir of Solferino," in which he strongly advocated more humane and extensive appliances of aid to wounded soldiers. As a result of their thoughts and consultations, M. Moynier, who was at that time president of the Society of Public Utility of Switzerland, called a meeting of this society to consider "A proposition relative to the formation of permanent societies for the relief of wounded soldiers." This meeting took place on the 9th of February, 1863. The matter was laid fully before the society; was heartily received and acted upon, and a committee appointed, with M. Moynier at its head, to examine into methods by which the desired results might be obtained.

So fully did this committee realize its responsibility and the magnitude, grandeur, and labor of the undertaking, that its first steps were made even with timidity. But, overcoming all obstacles, it decided upon a plan which seemed possible, and announced for the 26th of the following October a reunion, to which were invited, from all countries, men sympathizing with its views or able to assist in its discussions. This international conference was held at the appointed time, continuing four days. The resolutions adopted contain the fundamental principles of the work since accomplished. Upon this basis was commenced and wrought out the Geneva treaty, and the plan of all the national permanent relief societies. Upon this the Red Cross was founded.

1895.—We come now to the events which led to the formation of the American society. In the Old World all the societies are officered by men, except those of Germany and Baden. But our American society had for its founder a woman, Miss Clara Barton.

To understand the history of the Red Cross in America, we must first understand something of the history of Miss Barton. For with such quietness, such singleminded devotion to duty alone, has her work been done that, astonishing as it may be to those who know her well and love her, there is little doubt that multitudes even in our own land are familiar only with her name. At the outbreak of the Civil War, Miss Barton, then a young woman, was spending some time in Washington. When news came that northern troops *en route* to the Capital had been fired upon and wounded in Baltimore, she, with several others, volunteered to go and care for them. Her life-work opened before her that day. Thereafter she was in the hospitals, and

wherever our soldiers were sick and in need of attention. She came soon to be recognized as a woman of no common ability and discretion. She could go in her quiet, self-contained way among hospitals and camps, anywhere in Washington, unchallenged by the closest stickler for routine and red tape. She met the wounded as they poured in from Virginia, and she attended them upon the field. Military trains were at her service. She was present at the battles of Cedar Mountain, Second Bull Run, Anteitam, and Fredericksburg; was eight months at the siege of Charleston, at Fort Wagner, in front of Petersburg, and at the Wilderness. She was also at the hospitals near Richmond, and on Morris Island. Her labors were not over even when the war ended; for in obedience to the most tender of human sentiments, she remained at Andersonville six weeks in order to mark as many as possible of the graves of the thirteen thousand Union prisoners there buried. The labor involved can hardly be imagined.

When this sacred and self-imposed duty was over, Miss Barton was utterly broken in health. Her physicians ordered her to Europe to recuperate. Health was still unsettled when, during the Franco-Prussian War, she was asked to join the relief corps of the Red Cross in the field, for her splendid work during the war at home was well known in Europe. She did heroic service on most of the battle-fields of France during that war, her experience and her knowledge being eagerly sought.

When in 1869 it became known that Miss Barton had arrived in Geneva, she was at once called upon by the President and members of the International Committee of the Red Cross. They came to ask an explanation of the anomalous fact that the United States, which had shown the most scrupulous and tender care for its own wounded, organizing a sanitary service on a scale hitherto unthought of the world over, had held aloof from and given the cold shoulder to the Red Cross.

Miss Barton assured these gentlemen that she had never heard of the Society, nor of the treaty of Geneva. After the nature, objects, and history of the great organization had been set out to her, she told her visitors that she could assure them that the United States—the *people* of the United States—were totally ignorant that proposals such as they alluded to had ever been submitted to our Government; that probably they had been referred to some department, or perhaps to some single official, who did not see fit to present them to our people, and that therefore the United States, as a nation, had never heard of them.

Miss Barton's great, tender, humanity-embracing heart became at once absorbed in studying the Geneva treaty and the societies under it. Of course she was aflame with enthusiasm and

love for it; aflame also with shame that the United States was not a party to the treaty, not a member of the world's society having for its object "the amelioration of the condition of wounded soldiers in campaign on land or sea," the maritime provision being added subsequent to the original treaty.

She resolved that if she lived to see her native land again she would give herself no rest until she had made our people acquainted with the treaty of Geneva.

Miss Barton came home after the war in Europe was over, a suffering invalid. She lay for years upon a bed of weakness, and when at last nature rallied, she had to begin life almost like a little child, and acquire everything anew, even the power to walk. As soon as she was able, she went to Washington and presented the subject of the Geneva treaty to the Administration of President Hayes. This was in 1877. To give form and definiteness, the cause was bodied forth in a committee consisting of three women and one man. Two of these were Miss Barton and Mr. John Hitz, a gentleman long resident at the Capital as the representative of the Swiss Government in our country, of large brain, superior executive talent, and the kindest and tenderest heart.

The efforts of 1877 were fruitless, winning no response. Not until four years later, when another soldier-president—the martyred Garfield—was in the chair, did the little society, brave and faith-sustained, receive assurances of sympathy from the Government. The lamented Secretary Windom laid the subject before the Cabinet. The President and all his secretaries were at once cordially interested. Secretary of State Blaine, whose heart beat always in sympathy with the heart of humanity, with a mind quick to perceive, and a hand swift to do the thing demanded to be done, wrote a warm letter of approval, and the President recommended in his first message to Congress our accession to the treaty.

This was seventeen years after the first presentation of the subject to our Government. The society of 1877 reorganized and became incorporated as the American Association of the Red Cross.

But the time was not quite yet. President Garfield was denied the happiness of signing the Geneva treaty. This was reserved for his successor, President Arthur, who nobly and promptly took up the work, incorporating a plea for it in his first message to Congress. The Honorable Committee on Foreign Affairs in the Senate, of whom were Senators Edmunds, Morgan and Lapham, all strong, true friends of the cause, received it favorably. The accession of the United States to the articles of the Geneva convention was agreed upon by Congress,

and the treaty received the signature of President Arthur on the first of March, 1882.

Fourteen great national calamities have claimed the services of the Red Cross. Next after the Michigan fires, came the Ohio and Mississippi floods of 1882; then the Mississippi cyclone; again the floods of 1884; the Virginia epidemic; the Texas drought; the Charleston earthquake; the Mount Vernon (Illinois) cyclone; the great Johnstown disaster; the Galveston flood and the San Francisco earthquake. In addition to these, it ministered also to the peasants of Russia during the great famine. Time would fail should one attempt to describe the work of the Society in these times of distress. When the great floods in the Ohio and Mississippi valleys occurred, and it was ascertained that widespread suffering existed, Miss Barton sent a notice to the Associated Press that the Red Cross would go to the rescue. Immediately supplies and money by thousands poured in. She with her staff, including Dr. Hubbell, who, as field agent, was her right hand, and Mr. Hitz, her trusted and efficient assistant, started for St. Louis. Her boats were chartered and loaded with every description of supplies, including forage for cattle. Down the Ohio and interminable Mississippi they steamed, stopping all along at villages and cities where want was known to prevail. Quickly the citizens were called together and a committee organized to distribute the supplies. Native insight and life-long experience enabled Miss Barton to choose safely among these strangers. Everything was bestowed which was needed and the boat steamed on. The first that the inhabitants of these places knew of relief, or of the Red Cross, was when the boat with the magical emblem drew up to their shores, and Miss Barton—the same blazon upon her arm—stepped ashore and began to assemble the people to inquire what was most wanted. Truly, she must have seemed to these stricken people, dazed by sudden calamity, like a being from another planet.

When a group of Utah women were in Washington, D. C., attending a meeting of the National Council of Women, in 1902, they became acquainted with Miss Barton and she had many conversations with the writer concerning the history of our people and the principles of the gospel. Miss Barton was a great admirer of Brigham Young and she wrote a beautiful tribute in her friend's autograph album, concerning him.

During that Council time Miss Barton invited the Utah women among whom were: Mrs. Emmeline B. Wells, Mrs. Maria Y. Dougall, Mrs. Phebe Y. Beatie, Mrs. Josephine Beatie Burton, and Mrs. Susa Young Gates, to visit her in her historic home of "Glen Echo." The party were entertained with viewing

the wonderful and historic contents of that home, while they were privileged to examine the many gifts and trophies sent and bestowed by crowned heads or nobles upon America's uncrowned queen.

After the visit of the Utah women to her home she wrote the following verse, a *fac-simile* of her handwriting:

Adieu to my beloved friends of Utah.

To the friends that are loving and loyal,
To the hearts that are tender and true,
To souls that are honest and royal,
Must one bid at last, an adieu!
Then take friends this little memento,
Away to your blossoming land
To remind that there ever awaits you
A prayer and a clasp of the hand.

From Clara Barton.

Washington D.C.
February 27 1902

Miss Barton herself was extremely diffident, modest and even shrank from public notice on every possible occasion. Her voice was delicately attuned to sweet harmonies, while her spirit

was so tenderly sympathetic that it enfolded all who came near her with a mantle of understanding and affection. Her manners were elegant, her movements were serene, her brow was placid, and her eyes only betrayed the unquenchable fire and purpose which burned ever upon the altar of her soul.

She wrote a little book of the beginning of her life, but confessed to her Utah friend that she found it impossible to complete it. She sent a copy of her book with the following inscription:

"Who shall measure the love of the human heart; who then shall measure mine for you, dear Susa Young Gates?

"I would not have it measured, but be as the fathomless ocean that holds earth's choicest treasure, unmeasured, uncounted, and unrevealed.

"Always yours,
"Clara Barton."

In later years Miss Barton's health failed, and she found it impossible to continue at the head of the Red Cross Association; consequently, the Government of the United States assumed all responsibility and control of the Red Cross Association about the year 1909. Since that time the Society has been comparatively active, but today its scope reaches into every town and hamlet of the United States. The American people recognize the fact that where generous donors desire to give succor and aid to the armies in our present conflict, this Society assumes the burden of administering as honestly and carefully as may be, such donations and funds. At the present the Society is very active and our own Relief Society women have taken up, more or less actively, the work of this great national organization.

TAKING STAINS FROM A WAXED TABLE.

When hot dishes have spoiled the waxed top of the dining table, the surface may be renewed by wetting a cloth with wood alcohol, shake the cloth in the air and then rub the spot briskly. Afterwards rub and polish with a soft cloth and a furniture polish. A good mixture can be made by using one-third boiled oil, two-thirds turpentine and a gill of vinegar to the mixture. The fourth ingredient is elbow-grease.—A. C., California.

The Widow's Mite.

By Laura Moench Jenkins.

With a shriek and a roar the evening train rolled into Cloverville station. A young man with a suit case in his hand jumped lightly off.

"Hello Tom!" called the agent, as the young fellow strode rapidly down the plank platform.

"Home for a while?"

"Just to spend Sunday with mother," the new comer replied, stopping long enough for a hearty hand shake with his old friend.

"Well, I won't keep ye; I know how anxious mothers are to see their boys when they've been away from home fer awhile. 'Spect she's at the window now a watchin' fer ye. So long!"

"So long," laughed Tom, and away went the agent, dragging the heavy mail bags behind him.

Tom Burbank walked rapidly down the village street until he stood before the cottage that had been his boyhood home.

As he unlatched the gate and started up the graveled walk, the cottage door opened and a matronly woman stepped onto the porch.

A couple of long strides and a leap brought the young fellow to her side, then a glad cry of "My boy! my precious boy!" and the two were in each other's embrace.

"How good it seems to be home!" he exclaimed as together they passed into the little front room.

"You don't know how good it seems to have you here,'" replied the mother.

Tom placed the suitcase in the corner by the organ and popped his hat on the center table almost upsetting a glass of tea roses in his haste.

"Smell supper," he sniffed turning his steps toward the kitchen, where sure enough stood a table daintily spread for two.

"Are you hungry?" the mother enquired.

"Should say I am! Feel like I hadn't eaten a bite for a week."

"Well, you'll not have to wait a minute, it's all ready but setting on the table."

"I'll just take a wash first; traveling makes a fellow feel so dusty," and Tom threw off his coat and stalked over to the kitchen bench where he had been accustomed to perform this operation as a boy.

"Just think, mother," he reminiscently remarked, splashing the water over his face and hands, then reaching for the roller towel, "when I first washed here I had to stand on my tiptoes to reach the wash basin, now I have to bend double to reach it." At this both laughed and Mrs. Burbank announced that supper was ready.

Tom stooped before the little mirror to give his pompadour an extra brush, then seated himself at the table where his mother already occupied her accustomed place.

Such a merry little meal followed.

"Nobody makes strawberry jam like you, mother," the boy remarked helping himself the third time to the rich red contents of a jelly glass near his plate.

"I knew you liked it, so I saved that glass for you," the mother smilingly replied.

"Trust a fellow's mother to spoil him."

"A mother should have the privilege of spoiling her only boy once in a while. Have another one of these seed cakes? I made them expressly for you because they were always your favorite cake."

"No, thank you, mother, I couldn't eat another bite. This supper was immense. Nobody caters to a fellow's whims like his mother."

"If you'll excuse me I'll just look around a bit. It seems so good to be home for awhile that I want to see everything."

So saying Tom pushed back his chair and sauntered to the door.

"I'll be back and help you wash the dishes," he laughed as he passed out into the yard.

There's something attractive to the back yard of his old home even for a boy grown tall, especially after he has been away to school all winter, and when Tom Burbank returned, he found the kitchen all tidied up and his mother resting in her favorite rocking chair.

"Guess you thought I wasn't coming back," he remarked as he glanced around the tidy room.

"It didn't take long to do those few dishes," was the reply.

"By the way, mother, where are your chickens? Don't you keep any now?"

"No, I sold them. Grain is high and I am away from home so much, I decided to let them go."

Widow Burbank might have added that it required the money they brought to finish paying for his graduating suit, but she spared her son the humiliation.

"You've always worked hard mother and now that my

schooling's finished I'm afraid—I am going to disappoint you. But—I shall be able to help you a little."

Something in the tone of his voice caused his mother to look sharply at him and ask, "Are you not going back to Salt Lake to work for Uncle Josh as you intended?"

The young man shuffled uneasily in his chair as if approaching a subject he somewhat dreaded, glanced absently out of the window a moment and then replied:

"No, I'm not going back to Salt Lake. I am going to San Francisco, on Monday morning. To tell you the truth, mother—I've—well, I've enlisted."

That his words would strike his mother like a Zeppelin bomb he knew only too well, and he vouchsafed her not a single glance, just sat staring out of the window.

That she expected him to take a position in the bank, of which his Uncle Joshua Barton was president, he knew only too well. They had planned this together and his uncle had promised him the position when his commercial course in the university was completed. How she would take to this sudden change in their plans he hardly knew.

As she remained silent and thinking an explanation necessary he presently continued:

"You see, mother, the other boys were enlisting—we'll all have to go in the end. We didn't want to be drafted. I preferred not to wait for conscription."

Another silence followed; at length the mother commenced brokenly:

"Thomas, you are my only boy. I have struggled alone for eighteen years to get you to where you now are. Your father died before you were a year old, leaving me with three helpless children to support. Bessie, the eldest, just turned eight. I washed and sewed until I could endure that sort of work no longer, then the Relief Society loaned me the money to go to Salt Lake City and study obstetrics. From the day I returned home to this very evening, there has never a baby come to Cloverville that I have not assisted into the world.

"I gave both girls a fair education and kept a roof over their heads until they found companions in life and went to homes of their own.

"But you, my only boy, I have worked and scraped and saved, to give you a university education, that you might have a better opportunity in the world. I have never been able to lay by anything for my declining years, thinking you might—perhaps—help me.

"Thomas, I could give you to the service of the Lord. Had

you told me that on Monday you were to start for Africa to labor in the missionary field, I could let you go with my blessing and work my finger ends off for your support while you were gone. But to give my only son to this ruthless human slaughter, how can I?"

Tears welled to the young man's eyes, but the mother's were dry, and an expression of hopeless stolidity overspread her pale face.

"Mother, you always said you wanted me to be worthy to fill a mission, and you say now you could give me to the service of the Lord. Uncle Josh says the gospel can be taught and preached on the battlefield. Don't you think the Lord is permitting this war that His purposes may be accomplished? How could there ever be a Millennium with the world in the condition it has been? The yoke of tyranny must be broken, autocracy must end and the people of this world be made free to grow and develop as God designed they should. Here in Utah we have enjoyed so many blessings we haven't realized the terrible conditions existing in other parts of the world. Uncle Josh says our people must not only teach the gospel to mankind, but we must help give them their freedom that they may have the opportunity to learn and live it. Mother, when I was only a small boy you told me of the great war in heaven and the way you told it, you created in my mind such an aversion for the neutral spirits that I can never be a neutral—never—never!"

Tom Burbank's mother arose slowly from her rocking chair and walked quietly to his side. Tears were coursing down her faded cheeks. Lovingly she placed her arm around him and drew his head to her bosom.

"My son! My dear, brave son!" she sobbed. "I thank God you are not a coward. No, I wouldn't be the mother of a neutral spirit. Go where you feel your duty lies; far be it from me to stand between my boy and what he feels is his duty. I was somewhat unprepared for this tonight. It is late; let us retire. I think by Monday, with the help of our Father in heaven, I can consecrate my only son, to his country and his God."

From Widow Burbank life had exacted much, but its lesson had developed within her the womanhood that could cast its all in the treasury and of such our Savior said:

"Verily, I say unto you, that this poor widow hath cast more in than all they which hath cast into the treasury. For they all did cast in of their abundance; but she of her want did cast in all that she had, even all her living."

Real Economy in the Home.

By Clara Fagargren.

Mrs. Tobbs ran over to her neighbor, Mrs. Snobbs, to see if she could use the telephone (her own having been taken out for economical reasons). She stumbled and almost fell over the full garbage can outside the kitchen door, and could not but take a casual look at its contents; bits of bread, the tough ends of steak, stalks of celery, even half eaten pieces of cake confronted her eye.

The door was opened by a half-clad youngster, (although it was well after nine o'clock in the morning) eating, having a pancake in one hand and a piece of candy in the other.

"Come right in," he said, "mother is in the dining room, writin' her lecture for the Ladies' Club this afternoon."

The neat and scrupulously clean Mrs. Tobbs crossed the untidy kitchen with its sink piled high with unwashed dishes, into the equally untidy dining room, where Mrs. Snobbs, attired in a soiled and frilly silk kimona and an elaborate boudoir-cap on her tousled head, was busily engaged in the task of writing out her speech on home economics, she being a prominent member of the leading women's clubs in the city.

"Sit down," she said cordially to her friend, "do tell me how you manage to live with your large family these times when everything is so high; it's all we can do to meet our bills with only two children to support, while you have a family of eight!"

Mrs. Tobbs seated herself on the only chair in the room which was not streaked with grease or jelly. Folding her hands on her freshly ironed apron, she contemplated the other woman thoughtfully.

"That is getting to be quite a problem," she admitted, "my husband is not getting any more money now than he did when things cost half what they do now, and it seems that the children's appetites are increasing every day; but thank the Lord for that, it's cheaper to buy bread than medicine."

"But," Mrs. Snobbs persisted, "you must have variety in the diet. Here we are tired to death of roast and steaks, salads and cake. I wish I could think of something unusual. Yesterday I bought a lobster, it cost me forty cents a pound and two hours' work to prepare it and then we didn't seem to relish it."

"Perhaps you have the habit of eating between meals," vouchsafed Mrs. Tobbs, who knew the Snobbs children were seldom seen without candy of some kind in their hands. She had

also been informed that their mother frequented the downtown cafes in the afternoons and evenings. "I let my family get good and hungry for their meals and they find they are only too glad to sit down to the plainest of fare, just so there is plenty of it. Now, for breakfast we always have either cornmeal or oatmeal mush, and if eggs are cheap, say twenty-five cents a dozen, we have them also. If not, I cook dried prunes or peaches to be eaten with good home made all-wheat bread. Mr. Tobbs comes home in the middle of the day so we have our dinner then. The meat question doesn't bother me much since I made up my mind not to spend more than twenty cents for meat a day."

"What!" cried Mrs. Snobbs aghast, "tell me that you can get meat for a family of your size for twenty cents? Our meat bill must be twenty dollars a month. Mr. Snobbs claims it is extravagant, but one must eat."

"I'll tell you," Mrs. Tobbs answered, "one day we have round steak cooked tender with an onion and potatoes. This makes a big meat pie, enough for us all. Sometimes the beefsteak is cooked potroast fashion. I make brown gravy and dumplings to make it reach; then for a change I get hamburger steak, add as many bread crumbs as there is meat, with an egg, a chopped onion, half a cup of milk and seasoning. Fried in cakes, this makes a dish fit for a king. Another way to cook this meat is to mix it the same way and put it in a deep greased pan, cover with a package of cooked spaghetti and bake in the oven. Still another economical way is to drop spoonfuls of the meat and parboiled cabbage leaves and bake in the oven thirty minutes. This way we have a change every day. I stopped baking pies and cake; we eat our fruit plain and find it much more wholesome. Where I used to buy three pounds of butter I get two; our income hasn't increased with the high cost of everything, so the only thing to do is to figure on the cheapest and most nourishing food."

Mrs. Snobbs mentally added her expenditures; it dawned on her mind that she must have been extravagant, as she always ordered fruit and vegetables out of season, and the best cuts of meat because they were the most easily prepared. Her husband had double the income of Mr. Tobbs, still they never saved a dollar, while here were the Tobbs with their large family, living within their income and actually thriving.

"I'm glad you came in," she said, "I've learned a lesson this morning. After this I'll consult you about marketing. Run over again, you are welcome to use our phone any time, for your visits are profitable. Good morning!"

Home Entertainment.

Morag.

GENEALOGICAL SUNDAY.

The third Sunday in September is celebrated throughout the Church as Genealogical Sunday. On September 21, 1823, an angel appeared to the Prophet Joseph Smith and instructed him in regard to the work for the dead and announced a speedy restoration of the keys of this work, which promises were realized on April 3, 1836, in the Kirtland temple.

Friday, September 21, would be a fitting time to hold an Ancestors' Reunion.

This must be a family party. Let each guest be costumed as an ancestor, or represent in some way one of their progenitors. The first game may be a guessing contest. When all the guests are properly classified, an hour may be spent in reminiscences of the past. The genealogist of the family should have her pencil and note book handy and record any facts or traditions of importance.

The following games by Clara B. Baker will prove entertaining and instructive:

Each guest was first given two sheets of stiff paper cut in the form of an irregular tree-trunk and tied together with green ribbon. The first page bore the title "Some people I would like to find on my family tree." On the inside of this sheet was a list of twenty famous names arranged at random. On the opposite page the aspirants for family honors were asked to write the names in chronological order. The list given was as follows:

1, Moses; 2, Longfellow; 3, Napoleon; 4, Gladstone; 5, Socrates; 6, Solomon; 7, Abraham; 8, Columbus; 9, Dickens; 10, Dante; 11, Shakespeare; 16, St. Peter; 17, Queen Elizabeth; 18, Lincoln; 19, Milton, and 20, Charlemagne.

The person whose list was most nearly correct was awarded a home-made booklet, humorously labelled, "Our Family Photographs," and containing small pictures of famous people.

The guests were then told to ascertain by mental arithmetic how many direct ancestors each could claim in the ten generations immediately preceding her own. It will be doubted whether any person who first announced the correct answer, 2046, stood greatly in need of the figuring pad and pencil awarded her.

Cards were now passed bearing the words, "What relations are they to you?" The hostess read aloud a series of com-

plex relationships like those given below, allowing the guests a few moments each time to write the simple form:

1. Your father's uncle's brother's sister? Great-aunt.
2. Your aunt's mother's father's wife? Great-grandmother.
3. Your mother's nephew's daughter's son? Third cousin.
4. Your brother's son's sister's mother? Sister-in-law.
5. Your sister-in-law's father-in-law's grandson? Nephew.
6. Your sister's father's stepson's mother? Stepmother.
7. Your uncle's father's only granddaughter? Yourself.
8. Your brother-in-law's wife's grandmother's husband? Grandfather.
9. Your father's father's daughter's daughter? First cousin.
10. The granddaughter of the only son of your mother's mother-in-law? Niece.

It was finally announced that each guest might secure a family tree for herself and that the leaves for it would be found scattered about the rooms. The guests suddenly became conscious that leaf-shaped cards bearing family names were peering forth from every possible hiding place. A scramble followed, in which the participants managed to secure from six to twelve leaves a piece. Each leaf bore one of the following names: Thompson, Adam, Andrews, Brown, Johnson, James, Davidson, Phillips, Peterson or Matthews. The guests were told that the winner of the contest was to be, not the person holding the most cards, but the one possessing the most complete family tree, and that they might have ten minutes in which to exchange leaves if they desired. The leaves must be treated one at a time, and nobody must see the name until the leaf became his own. Of course, it immediately became the object of everybody to secure as many cards as possible bearing one particular name and rid themselves of all other names. When time was called it was announced that the person holding the name "Adam" was the winner. Only one card had been labeled "Adam," and in the effort to trade off all odd names, they had all been trying to get rid of it.

Serve simple refreshments of autumn fruits, grape juice punch, popcorn and nuts.

MONEY-MAKING ENTERTAINMENTS, FAIRS, ETC.

The old-fashioned bazaar or fair means a great deal of work for small returns. A much better plan is to have a sale of some everyday article which everyone needs. An apron and cap sale will prove popular. Everyone will be willing to donate an apron or materials and nearly everybody will buy.

Make aprons of all kinds, for children and grownups,

dainty, ruffled and embroidered ones for afternoon wear and the big kitchen aprons needed by all home-makers.

Serve light refreshments cafeteria style at so much per portion and have a little music, and a successful sale will be assured.

Calico Carnival.—A variation from the usual fair would be a calico carnival. The invitation follows:

"Consider yourself cordially constrained to be present at the correctly constructed calico carnival to be held at the ———— Hall, September ——, 1917, at —— p. m. Admission 15 cents.

"*Supper Menu.*—One conglomerated circle (sandwich), one cup communicative chocolate, or one cup churned cream, one cider cured cucumber, one cup cold custard.

"Ladies requested to wear calico gowns, gentlemen calico ties.

"There will be for sale cheap, cunning, calico conveniences that will be a constant comfort. Carnival will conclude with a calico ball."

A Fall Food Sale would prove popular. There should be tables or boards for canned goods, bottled fruit, pickles, cake and bread, winter vegetables and fruit. This should prove a winner if well advertised.

A Peddlers' Parade is a strong rival of fair booths on account of its novelty and because it permits the workers to circulate among the audience and seek out purchasers.

Let the peddlers be dressed in different costumes. These may represent nationalities, or the days of the week, the various holidays, months of the year, or the flowers. Provide each with a large basket to carry their wares. Some may be sold at auction. If you desire a floral fair, a morning glory, poppy, sweet pea or rose scheme of decoration may be used with the attendants in floral costumes.

A Rainbow Fair would be pretty, with the booths trimmed with the colors of the rainbow. At its end if well planned and successfully carried out the workers might find the proverbial pot of gold.

A Chinese Laundry is novel as a variation of the fishpond. Tickets at 10c or 5c are sold by a "Chinaman," who circulates among the people. If the right one is chosen for this job he will be very popular with the little folks. A booth is fixed up as a Chinese laundry, where the children present their tickets and receive their prize package, which is wrapped up as a laundry bundle.

Try a Walking Grab Bag.—This may be represented by a lady or man who is witty and original. The costume should contain pockets in all kinds of funny places high for the older children and low for the little folks.

If the fair is held in a large hall, two people costumed differently, one a 5c and the other a 10c grab.

The articles chosen to fill the pockets should be of a uniform value and as far as possible should be worth the money invested.

A box table containing articles of 25c value is another suggestion. Articles are collected from friends and are useful and fancy articles of value. These are wrapped in boxes of all sizes and sold. The fact that the articles cannot be seen until purchased lends an element of mystery which warrants quick sales and the quarters count up rapidly with the right person behind the table.

A Lemon or Orange Tree is another suggestion. Tie up gifts to represent the fruit chosen. Provide a short stepladder and a pair of blunt-pointed scissors and allow each child to mount and cut down the desired fruit.

Here is a novel way to raise money by donation. Select someone to represent the year, who, for the honor conferred, will contribute $1.00 to $5.00. This person must agree to find twelve people to represent the months, each to pay for that privilege 50c. Each month will find four people to represent the weeks; these pay 25c each. Each week will find seven people or days, each day to subscribe 10c. If each day will find twenty-four children to give one penny each and the chain is unbroken, a neat sum will be realized.

TO PATCH WALL PAPER.

Wall paper shoudl never be patched in a square, rectangular shape and must not be *cut* with knife or scissors, no matter how neatly or correctly the pattern is matched. If done in this way the patch will stare one out of countenance from the first. Professional paper hangers select a piece of paper considerably larger than the spot to be patched and, taking care that the pattern is accurately superimposed, *tear* out the patch in an irregular oval or circular shape. The edges must be torn off from the front backwards, so that the edge of the patch all around will be bevelled toward the pattern perfectly matched. The irregular zigzag border will fade away into the rest of the design, and will not be noticed when dry.

Notes from the Field.

By Amy Brown Lyman, General Secretary.

National Service.

Opportunities for varied service in connection with the present national emergency present themselves to the women of the Relief Society. In addition to the regular relief work of the organization which is always of paramount importance, new duties and responsibilities have come. There will be many ways in which helpful service may be given. Each Relief Society woman will understand best her own possibilities and limitations and will choose to do her part, in this crisis, in the most economic and helpful way.

Some societies, particularly those in the farming districts, have been devoting themselves to food conservation, others located differently have been making, remodeling and laying away clothing, while still others have devoted their sewing meetings to Red Cross work. All of this work is important and commendable. Conservation work along all lines and social service work seem especially fitted for women.

Relief Society women have from the beginning seemed to understand the seriousness of the national food problem and have worked individually as well as in connection with the Society, to produce and conserve food for future needs. They have planted beans, corn, potatoes and grain and in some instances have done virtually all of the field labor connected with the production of these crops. They are preserving, drying and canning fruits and vegetables and are practicing the strictest economy in the general management of their homes. The work of food production and preservation is just as important in connection with the war as any other work to be done. The boy who works energetically on a farm is doing as much for his country as is the boy at the front and the woman who produces and conserves food is doing a work as worthy as any work her husband or brother may do in the country's service.

Those Societies who desire to take up Red Cross work will find in the following letter, which has been sent out to stake presidents, a plan for co-operating with the Red Cross.

Red Cross Work.

To Stake Presidents of the Relief Society. Dear Sisters: In the present national crisis there are many serious problems confronting the people of our country, among these are the conservation of food and the preparation for relief work as done by the American Red Cross.

The Relief Society has already taken steps toward the production, conservation and preservation of food, and from reports that have reached the office, we feel sure that through the efforts of its members the food supply will be greatly increased and very carefully conserved.

Some of our members are desirous of assisting with Red Cross work and inquiries have come to the office with regard to it. The General Board has delayed making definite recommendations in this matter until a plan could be devised whereby Relief Society women who desire to take up Red Cross work may do so in Relief Society groups and be known as Relief Society Red Cross workers, thus maintaining the identity of the Relief Society organization.

Red Cross Plan.

The plan of the Red Cross organization is to form a Red Cross Chapter in each county and to have the work in the county done under the direction of the Chapter. For convenience, Auxiliaries to the Chapter are formed for the purpose of doing specific work. An Auxiliary must have at least ten paid-up members, including a chairman, secretary and treasurer. It is a temporary local organization.

Where there is no county Chapter an Auxiliary at Large may be formed. An Auxiliary at Large must have ten paid-up members, and chairman, secretary and treasurer. In this case, the work is done under the immediate supervision of headquarters at Washington instead of under the supervision of the county Chapter. When a Chapter is formed within a county in which an Auxiliary at Large is located, the Auxiliary at Large may become an Auxiliary to the new Chapter.

How the Relief Society May Co-operate With the Red Cross.

It has been deemed best for the Relief Society stake boards to work directly with the county Chapter, where there is one. Accordingly, each stake Relief Society may, if it desires to do Red Cross work, form an Auxiliary under the direction of its county Chapter. Such an organization must have at least ten paid-up members, including a chairman, secretary and treasurer.

Where there is no county orgnization the Relief Society may form an Auxiliary at Large. This organization must have at least ten paid-up members and a chairman, secretary and treasurer. In this case, the work will be under the immediate supervision of the headquarters at Washington, instead of under the supervision of the county Chapter, until such a Chapter is formed within the county in which the Auxiliary at Large is formed. When such a Chapter is formed the Auxiliary at Large becomes an Auxiliary of the new Chapter.

In using either of the above plans the General Board sug-

gests that it might be a good thing to have the Auxiliary consist of members of the stake board and a member from each of the wards. A unit thus formed by the Relief Society would be entitled to draw from the Red Cross whatever materials the Society might be able to work up, and the work thus done returned to the Red Cross through the unit. In this way the Relief Society will get credit for all work done by its members and will also be able to make a complete and accurate itemized report of the work done by the Relief Society. Duplicate copies of all reports sent to the Red Cross headquarters should be retained in the stake files. Stake secretaries will be asked to furnish this information for the General Office.

The Relief Society units should bear the name "———— Stake Relief Society Auxiliary."

The General Board suggests that where Red Cross work is taken up, it be done at the work and business meetings. Any woman desiring to join the Red Cross may do so by paying $1.00 annually, but any woman, whether a member or not, may do work under the direction of the Red Cross Auxiliary. All of the members in attendance at the work and business meetings may, therefore, be allowed to assist with the work.

The General Board would advise that while rendering this additional service, the Relief Society workers do not neglect the regular relief work of the organization, nor lessen their efforts toward maintaining its standard of efficiency.

Very sincerely yours,

EMMELINE B. WELLS,
CLARISSA S. WILLIAMS,
JULINA L. SMITH,
Presidency.

AMY BROWN LYMAN,
General Secretary,
28 Bishop's Building.

It is suggested that the stake president of the Relief Society act as chairman of the Relief Society Auxiliary, the stake secretary, as secretary, and the stake treasurer, as treasurer; also that the ward Relief Society president be the ward representative on the Auxiliary. As a great deal of the work of an Auxiliary devolves upon the chairman of supplies, it is suggested that the stake president select for this position one of the stake officers or board members. With this arrangement the stake president will be relieved of much of the detail work. The duty of the chairman of supplies will be to go to the Red Cross Chapter, procure bundles of cut-up and prepared material and distribute it to the wards through the official ward representative on the Auxiliary. The ward representative will then be respon-

sible for the material and will return the finished articles to the chairman of supplies, who will then forward it to the County Chapter of the Red Cross.

THE STORY OF A RELIEF SOCIETY BED QUILT.

Tooele Stake.

It will be remembered by most of our readers that at the time of the earthquake and fire in San Francisco the Relief Society of the "Mormon" Church was among the first charitable organizations in the country to send aid to the stricken city. Large quantities of flour and non-perishable foodsqtuffs were sent and also many articles of bedding and clothing.

The Tooele Relief Society, among other things, sent a warm bed quilt, with the hope that it might be given to someone who was bereft of home and comforts.

Mrs. C. R. McBride, the president of the Society, a daughter of the late President Francis M. Lyman and a woman of originality, as well as broad sympathies, conceived the idea of writing a comforting and cheering letter to be pinned inside the rolled quilt. In this letter she asked that the receiver of the gift send a return message to the Tooele Society, that a thread of sympathy might unite the hearts of those who willingly served with those who gratefully received.

In the middle of June, 1916, eleven years later, Mrs. McBride received the following letter from England, which completes the story of the Tooele Relief Society bed quilt. It appears that the quilt was not needed in the San Francisco disaster and was turned over to the Red Cross, and through the efforts of this Society it was placed in a home of need in England.

"May 20, 1916.

123 Roan St.
London St.
Greenwich,
London, S. E. 10.

"*Mrs. Alice R. McBride,*
Tooele, Utah.

"DEAR MADAM: As I received the nice quilt you speak of I thought it my duty to write you at once and express my thanks to you. It came in very useful, as I lost my husband at the front in March, 1916, which came as a great blow to me and my children. I have eight children and three working, but with the state of things now I find I can hardly exist; it is as much as I can do to keep going. I cannot go to work myself, as I have a baby of three, and four going to school.

"Hoping you will receive my thanks,

"Yours truly,
"MRS. COLEY."

ANOTHER RED CROSS STORY.

Taylor Stake.

This cake was made by Mrs. Georgina O'Brien, president of the Taylor Stake Relief Society, and sent as a complimentary gift from the stake to the Lethbridge Society, one of the newest branches in the stake. Being filled with patriotic zeal, the Lethbridge organization presented the cake to the Red Cross Society,

with the hope that it might be sold with profit by the Society.

The cake was placed by the Red Cross Society in the window of a jewelry store, where it was raffled at 10c per chance, netting the Red Cross $203.35. The winner in the contest sent the cake on to Glengary, where it was raffled a second time, bringing $200.00. The total amount received for the cake was $403.35.

While the Relief Society does not raise funds through the method of raffling, still this incident will be interesting to our readers.

Oneida Stake Annual Report.

Through an oversight at our general officers' meeting in April, the General Secretary failed to mention among the best reports for 1916, that of the Oneida stake. The Oneida stake has always been foremost in Relief Society work, and under the careful guidance of Mrs. Nellie P. Head, the new stake president,

it is not only living up to the old ideals, but is forging ahead along all lines of progress. We are pleased to make this public apology and to record good wishes for the future welfare of this energetic stake society.

A Welcome Visitor.

Miss Margaret Edward, who has just been released from the Eastern States Mission, was a most welcome visitor recently at Relief Society headquarters. Miss Edward was President of the Relief Society in the Eastern States. She was one of our most energetic and capable officers, and left her branches in splendid working condition.

Another interesting visitor was Mrs. Henrietta W. Calvin of Washington, D. C. Mrs. Calvin is a specialist in home economics for the National Bureau of Education, with headquarters in Washington, D. C. This bureau is an advisory for the colleges and universities in the United States. It is interesting to note that Mrs. Calvin receives a salary of $3,500. Her services are paid for at the same rate as those of the men in the department. It is always a source of gratification when a woman who does the same work as that done by a man receives the same remuneration.

Relief Society Nurse School.

The Relief Society School of Obstetrics and Nursing will be open for instruction on September 17, 1917. From the number of inquiries which are coming into the office it is expected that the attendance will be larger than usual.

In addition to the regular courses that have been offered in the past, the School this year has added short courses in the following subjects: Drugs and solutions, contagious diseases, sterilization, first aid work, and practical demonstrations in nursing. This latter course will include the care of the patient in bed, bed-making, etc.

Arrangements will also be made for students to have an opportunity to be responsible for a number of hours of actual nursing during the term, under the direction of the School. Practical experience is one of the most important features in connection with the work of a young physisian or a nurse, and the wise and up-to-date physician or nurse will make almost any sacrifice in order to have the early opportunity to put into practice the theories gained through study. Many of the modern medical schools are considering the matter of requiring the young physician who has completed the medical course to give one year's free hospital service as interne or house doctor before a diploma is granted him.

The tuition for the Nurse course will consist of a cash payment of $25 and thirty days' service in charity nursing; the tuition

for the course in Obstetrics will consist of a cash payment of $50 and service at five charity obstetrical cases or thirty days' service in charity nursing. The charity service required will be given in the respective wards under the direction of ward presidents. In case a student changes her residence her services will be transferred to her new place of residence.

It is hoped that the Relief Society as a whole will show a keen interest in the School and that the various ward organizations will help the School and help themselves by making an effort to increase the attendance.

The Ensign Relief Society,

During the early spring, had special lectures given in Home Gardening and Canning and Bottling of Fruits and Vegetables. These lectures have already borne good fruit.

The stake officers recently sent out a call to all of the wards to collect worn and cast-off clothing and all surplus materials, whether new or old. The old clothes will be ripped up, cleaned and pressed, and with the remnants and odd materials, will be made into new articles of clothing. As a result of this special effort, many families will be helped during the coming winter.

Alpine Stake.

The Alpine Stake Relief Society and Y. L. M. I. A. joined together in an effort to increase food supply. As a stimulus, they offered prizes as follows: $5 for the largest quantity and best quality of dried fruit, dried corn or beans; $4 for second prize, $3 for the third prize; $2 for the 4th prize; and $1 for the 5th prize. They also asked each individual member in the stake to be prepared to donate to the Society 3 pounds and upwards of the following: dried fruit, dried corn, squash, beans and peas. This Society is also collecting old clothing to clean, remodel and lay away for future need.

Wasatch Stake.

The Wasatch Stake Society has planted one-half acre of potatoes and from present indications a good crop will be produced.

This Society has purchased, with Sunday eggs, 200 fruit jars which the members are filling with fruit and vegetables. They have purchased a pressure cooker, and are renting it to individuals at 10c per day.

Each member of the Society who has a kitchen garden is, according to agreement, sharing her garden supplies with those who are in need.

St. George Stake.

The Toquerville Relief Society is co-operating with the canning company in the matter of putting up fruit. In return for

a number of days' service given to the cannery by Relief Society members, these same members are privileged to bring their fruit to the cannery where they do their own canning under the direction of the manager.

Benson Stake.

At the recent conference of the Benson stake held in Lewiston, one of the striking features was the music furnished by the stake choir under the direction of Mrs. Emma Thornley. In addition to good voices there was evidence of careful training and painstaking effort. During the few weeks immediately preceding the conference Mrs. Thornley visited each of the wards and there held practices with the ward singers.

From the Lewiston Third ward of the Benson stake comes the report that the teachers' visits in this ward during the last year were up to the standard of 100 per cent.

Bingham Stake.

It is interesting to record that two Relief Society teachers of the Beaver ward traveled thirty miles in an automobile to visit three families.

Mrs. Peter Kelly of Iona ward has been a Relief Society teacher for fourteen years, and in that time she has missed making her monthly district visits only twice.

DELICIOUS IDAHO POTATO CAKE.

2-3 cup butter	3½ teaspoons baking powder
2 cups sugar	1 teaspoon cinnamon
Yokes of 4 eggs	1 teaspoon nutmeg
1 cup hot mashed potatoes	1 cup chopped walnuts
½ cake chocolate (melted)	Whites of 4 eggs.
½ cup milk	2 cups flour

Bake slowly in moderate oven.

—Zina E. White, Thatcher, Ida.

Current Topics.

By James H. Anderson.

ANOTHER GOVERNMENT LOAN, this time for $5,000,000,000, is to be asked from the American people in September or October.

THE DROUTH of 1917, following a long, hard winter, has had a damaging effect on crops in the United States, especially on grain.

GERMAN INSURANCE companies have been forbidden to do business in the United States for the period of the war, as a precaution against American government secrets reaching the kaiser.

TWO THOUSAND AEROPLANES, to be built in the United States during the next twelvemonth, are expected to be an important factor in deciding the war against Germany.

THE DRAFT for drawing American troops for compulsory service was held on July 20. It is anticipated that thereunder an army of at least 5,000,000 men, if necessary, may be obtained in a short time.

AUTOMOBILE ACCIDENTS have shown a considerable increase in number in Utah during July, chiefly the result of reckless driving, and this not always on the part of the victims.

AN EMBARGO on the shipment of practically everything except cotton that can be of value to the enemy governments has been declared by President Wilson, under the new law.

THE JEWS in Russia are to be given equal rights with other citizens there, by the new government, when the latter gets into real control of the situation.

THE EUROPEAN WAR developed much severe fighting on the western battle front during July, with little change in the relative positions of the combatants.

THE GERMAN CHANCELLOR, Von Bethmann-Hollweg, who termed the treaty with Belgium merely a "scrap of paper," resigned in July because of the peace agitation against him; but his successor, Dr. Michaelis, is as much of a war advocate as was the retired premier.

Two American wives of German war prisoners confined at Fort Douglas, Utah, Mrs. I. von Elpens and Mrs. Eleanor Gebhardt, are in Salt Lake City, where they may visit their husbands occasionally.

Prohibition went into effect in Utah on August 1, with practically little change in the outward aspect of affairs further than the commendable disappearance of "drunks" on the streets of the larger cities.

Siam is the last of the nations to recognize a state of war with Germany. Now the nations are all in, in one form or another, even to those ostensibly remaining neutral, who suffer more than some of the active war participants.

Great Britain has an ample food supply for the present year, according to official announcement, notwithstanding the German submarine campaign. The supply for 1918, owing to crop shortage, now is the cause of worry.

The Belgian war commission to the United States, which made a trip to the Pacific coast in July and stopped at Salt Lake City en route homeward, was both pleased and encouraged by the evidences of practical friendship received in America.

Food control in the United States, by the national government, is now to be demonstrated as to its practicability. The first step is a new army of government officials and employes to be paid by the people who remain in the fast-depleting ranks of the producers.

American troopships crossing to France were attacked by a fleet of seven German submarines, and some of the vessels narrowly escaped destruction. Six of the submarines were destroyed and the seventh disappeared.

The Russian czar was accused of favoring a separate peace with Germany. The new Russian government, by its factionalism, seems to favor the transfer of a large portion of Russia to German domination.

Labor strikes, where the strikers resort to violence and require control by military force, have had a serious development in Arizona, Washington, California, Montana, and other States in the United States, in July; coming at a time of war, they indicate a regrettable lack of patriotism among their promoters.

WOMEN in the British army, as carpenters, chauffeurs, and mechanicians generally, are being utilized to such an extent that many thousands of men thereby are released for active duty on the firing line.

SUFFRAGIST PICKETS at the White House in Washington were sentenced in July to sixty days in jail, although they had not created any real disturbance. The severity of the punishment was such an outrage that President Wilson was impelled to pardon the sixteen women thus sentenced.

AT OGDEN, Utah, the county farm board advocated the training of the city school teachers there, by giving them six weeks of real farming, under pay, for the practical benefit of the pupils. The teachers objected, and there will be no such training.

GERMANY may be short of food, as alleged by her antagonists, but the almost overwhelming defeat of the Russians by the Teutons in the last week of July shows that Germany is not yet on the verge of collapse or defeat, and that the war is likely to go on a long time yet.

RACE RIOTS at East St. Louis, Ill., in the early part of July resulted in the death of a considerable number of persons, both of negroes and white people. The action of both men and women in the white mob was quite as brutal as anything of that kind charged against the negroes.

MANY AMERICAN TROOPS, particularly those from the Pacific States, have been sent over the Pacific Ocean to Honolulu, which probably means that ultimately they will reach the fighting line on the Egyptian front, that is, in battle with the Turks in Syria.

A SOLDIER'S BRIDE, Mrs. Hazel Blauser Carer, donned an army suit and succeeded in accompanying her husband from Douglas, Arizona, to France, from where she was returned to the United States. The chief effect of her exploit was to have her husband reduced from a corporal to a private.

PREMIER A. F. KERENSKY was made dictator in Russia in the latter part of July, in the hope that he could restore order and unity there. The Muscovite revolution has developed the fact that, whatever may be the theories of the social democracy there, practical demonstration of the system shows the weakness of "too many bell-wethers."

Home Science Department.

By Janette A. Hyde.

The Relief Society is pleased to co-operate with the Utah-Idaho Sugar Company in offering prizes for the best display of preserves and dried fruits. We are very sure our sisters will profit by the opportunity afforded for placing their "toothsome" goodies on display. Not only are they given the privilege of exhibiting their fruits in their own county fairs, and receiving the prize which is offered by the Utah-Idaho Sugar Company, but they may also place the same exhibit with the State Fair, and receive the prize offered by the State Fair Association. In order that there may be no misunderstandings in the matter, please read very carefully all rules that regulate the prizes given through the Sugar Company. If you are in doubt as to any questions, you may write Bishop H. S. Cutler, Vermont Building, Room 410, Salt Lake City.

UTAH-IDAHO SUGAR COMPANY OFFERS PRIZES.

The Utah-Idaho Sugar Company aims to stimulate interest in the campaign for food conservation.

To encourage a wider activity in the conservation of the Utah fruit crop, during the 1917 season, and also to stimulate a greater appreciation for the work of Utah artists, the Utah-Idaho Sugar Company has just announced a competitive contest of an unusual sort to run from June 15 to September 25.

The contest is open to individuals and members of various societies, organizations, schools, and clubs, throughout the state, and handsome and appropriate prizes will be awarded for the best and most artistic display of fruits, jellies, preserves, etc., all of which are to be exhibited at the Utah State Fair.

It is planned to include in the contest a large number of women's organizations, such as the various Relief Societies of the Church, all of the patriotic clubs and societies of the state, the Young Ladies' Mutual Improvement Association, the Sabbath schools, and Primary associations, as well as the universities, colleges, normal schools and public schools. The canning factories of Utah are also invited to enter the contest and the one putting up the most fruit will receive a handsome painting by a well known Utah artist.

The prizes include many gems of original art from the brush and pen of Utahns. In every case the prize has been carefully

selected, with the object of stimulating a greater love for the fine arts.

It is pointed out that many Utah artists have won wide recognition wherever their work has been shown, at national and international art exhibitions.

All successful competitors must submit to the Utah-Idaho Sugar Company their recipes followed in the fruit preserving. The recipes are to become the property of the sugar company.

The prizes offered are as follows:

RELIEF SOCIETY.

A.—To the stake Relief Society which preserves the largest amount of fruit for charitable purposes, a painting, "Still Life, Fruits," by Mary Teasdel.

B.—To the stake Relief Society which dries the greatest amount of fruit, a painting by Lee Greene Richards.

C.—To the Relief Society member making the largest amount of: (1) Dried fruit, (2) Jam and jellies, (3) Fresh fruits, (4) Fruit juices, one copy of E. B. Wells' book of poems in each class.

D.—To the Relief Society member in Salt Lake county making the best display of preserved fruits, a leather hand bag, designed and executed by Ruth Harwood.

DRYING FRUIT.

We suggest the following method to those who possess drying frames: Use a drying frame which may be made at home, constructed of very inexpensive materials, the size of the same to be determined by the size of space you wish it to occupy. Take four pieces of two by four, fasten them together very securely, tacking on the surface the chicken netting No. 2 over which place a piece of white mosquito netting. This sort of a frame gives a perfect ventilation from the bottom surface, as well as from the top from which place the fruit and vegetables do not require so much care as the fruit that is dried on boards or tables. It is well to have a piece of muslin or netting to cover the fruit on the upper surface in order that it may be protected from flies and insects.

We suggest to those who have not the facilities for canning fresh corn, to dry it according to pioneer methods, as there will be a great market for the same. It is easily handled and shipped and less expensive and keeps indefinitely if kept in closed bottles or tin cans away from moths. Some seal the bottles.

EDITORIAL

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Motto—Charity Never Faileth

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RELIEF SOCIETY MAGAZINE

Editor .....Susa Young Gates
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Room 29, Bishop's Building, Salt Lake City, Utah

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SEPTEMBER TWENTY-FIRST, EIGHTEEN TWENTY-THREE.

Losing One's Self in Christ Jesus.

There is an old phrase which was often on the lips of the Pilgrim Fathers, and Mothers—those stern non-conformists and religious enthusiasts who trained themselves and their children in the school of self-repression, hard work and rigid spiritual discipline. It was the advice to "lose yourself in Christ Jesus!" To forget self and selfish pleasures, self-aggrandizement, while constantly seeking the welfare and happiness of others. The phrase lost much of its original genuineness as the drift of religion lost its savor and integrity; and it finally became, as it were, a stock-worn religious platitude.

Modern Individualism.

At no time in the world's history has the worship of Self attained more prodigious proportions than exists all around us today. The self-made man is the modern god. I, me, mine, these are the shibboleths of the present. Enlarged somewhat, the worship includes my father, my wife, my child. Societies for the extolling of parents who have in any way distinguished themselves, multiply in the land. Sons and daughters of every conceivable character rise up and flatter themselves by telling about their won-

drous forebears. The beauty and value of the germinal principle in all this ancestor worship—that of shaping youthful character by proper pride in honest ancestry—is too often lost under the verbiage of cheap oratory and the tawdry social climbing begotten of class distinctions and exclusive social groups. Imagine, if you can, the consternation of our Pilgrim fore-parents if they could behold some of their fashionable descendants of today.

The Whole Greater than any Part.

The social ideal of the true Latter-day Saint is a happy combination of the best there is in individualism and communism. To respect self enough to live on the highest plane, and to love all men enough to seek the good of the whole community rather than the pleasures of the individual is the aim of every Saint. Add to this practical ideal the spiritual parallel, and you have fertile ground for the planting of the principles of redemption for the dead. There is no visible reward, no outer commendation, for the man or the woman who seeks after his or her dead. No one rises up to bless, none voice their gratitude, and no earthly gifts repay the zealous toiler for the dead.

The 21st of Sept., 1823.

What a day for Saints to remember; what a vision for Saints to recall. The open door for the prisoner, the eyesight for the blind; the procession of devout readers had read Malachi for centuries and never knew 'till the Angel Moroni taught the youthful Prophet to read understandingly, the promise made to the fathers. The hearts of the children shall turn to the fathers, said the angel. Who can doubt its fulfilment!

If we would know the joy, the bliss of the true follower of Christ Jesus, we must respect self, family, living friends, and still love our ancestors sufficiently to lose ourselves in the work and mission of our Savior. He gave His whole life living, and His body on the tree, to save others. All the words we speak, all the acts we perform, that tend to save souls are Christ-like. When we are actually the means of converting some loved one, how supreme is our joy! Then how great is the labor that opens the prison door for hundreds—nay thousands, of spirits, which are helpless without that vicarious assistance. Beautiful day in a beautiful month that brought so beautiful an opportunity to mortals to lose themselves in Christ Jesus while finding themselves at life's close safe in His ineffable companionship. We honor thee, the twenty-first day of September, 1823-1917.

Guide Lessons.

LESSON II.

Theology and Testimony.

FIRST WEEK IN OCTOBER.

ISRAEL IN JUDITH'S TIME.

(Reading: The Story of Judith, in the Apochrypha. Reference: Smith's "Old Testament History," chapter 27, page 226.)

The previous lesson—on Israel in Exile—took us on a brief excursion from the Promised Land into the domains of the Persian Empire; this lesson brings us back to Palestine, the home of the Chosen People of God. But here we shall find a very different land from that which we have known in other days.

About six hundred years before Christ the House of Judah was taken captive to Babylon. Some years prior to this the other tribes had been taken captive by Shalmaneser. So that for the period of about seventy years the land of Palestine contained but a few "remnants" of the favored people. But about 336 B. C., fifty thousand and more of the scattered Israelites returned, by permission of Cyrus the Great, and began to build Jerusalem and the Temple. And so at least some of the Jews once again "sat under their own vine and fig tree" in the land of their inheritance.

Of the conditions that prevailed in Palestine at this period, Dr. Smith says: "The people again presented, as in the wilderness, the outward aspect of the Church of the living God. Owing their revived political existence to the will of Persia, they could not at first establish a new monarchy; nor was the attempt ever made, till the usurpation of an alien—Herod the Idumæan—seemed to challenge their true King, the Christ, to assert His rights. The people seemed to have learned to wait for His kingdom.

"Our admiration for the magnificence of Solomon's Temple is not unmingled with a misgiving of some loss of spirituality, and its destruction broke through a tradition which leaned toward an undue reliance upon ceremonies. The second Temple, so strikingly inferior in outward splendor, nay, even the visible sign of Jehovah's presence in the Shekinah, became the centre of a more spiritual worship.

"While the great festivals, like the other Mosaic institutions, were for the first time punctually observed, the experience of the Captivity, and the examples of such men as Daniel, had taught

the people that God might be worshipped not in Jerusalem only; and their local meetings in the synagogues, which some suppose to have begun during the Captivity, became a regular institution. The Scriptures, collected into a "canon" soon after the return, superseded the prophetic office; their regular reading in the synagogues prevented that ignornace which had been so fatal under the monarchy; and the "scribes," who devoted themselves to their exposition, shared the respect paid to the priests and Levites. Prayer, private as well as public, regained that supreme place in God's worship which had been usurped by rites and ceremonies. The Sabbath, which the prophets never cease to represent as the keystone both of religion and of the charities of social life, was firmly established, after a sharp contest with worldly selfishness. Idolatry was henceforth unknown; and the attempt of the Syrian kings to impose its practice adorned the Jewish Church with a cloud of martyrs, whose constancy confirms the many other proofs that the people had attained more spiritual faith.

"The shades of this fair picture were as yet in the background, and the current of the history brings them into prominence soon enough. They are the vices which our corrupt nature distils from these very virtues; spiritual pride, perverting the uses of God's worship; oppression and immorality, excused by the privileges of God's people."

This spirituality is confirmed by the details of the Book of Judith. Suffering, deprivation, and persecution generally has the effect of reducing pride to the dust. It often did so with the Nephites and the Jews. It did so on this occasion. For seventy years the people of Israel had lived among strangers who despised and pillaged them. And now they were back again in their native land with none to molest them except from the outside. No wonder they turned gratefully to serving God all the day. When, therefore, a foreign army once more threatened their peace and security, instead of making alliances with the broken reed of heathen princes, they looked to Jehovah for succor. "Every man of Israel," we are told by the author of Judith, "cried to God with great fervency, and with great vehemence did they humble their souls. Both they, and their wives, and their children, and their cattle, and every stranger and hireling, and their servants bought with money, put sackcloth upon their loins. Thus every man and woman, and the little children, and the inhabitants of Jerusalem, fell before the temple, and cast ashes upon their heads, and spread out their sackcloth about the altar, and cried to the God of Israel all with one consent earnestly, that he would not give their children for a prey, and their wives for a spoil, and the cities of their inheritance to destruction, and the sanctuary to profanation and reproach, and for the nations to rejoice at."

The heroic deed of Judith and the cricumstances attending it

furnish an interesting illustration of how the Lord answers prayers as compared with the manner in which men sometimes expect Him to do.

It will be remembered that, when the army of the great king marched up against the town of Bethulia, in Samaria, the people gathered in that stronghold to withstand the invading forces. It will also be remembered that Holofernes, the leader of those forces, believed that the Israelites there trusted to their defenses for protection against defeat, and so he suddenly decided to lay siege to the fortified town. Thus he unwittingly fell a prey to the Nemesis that lay in wait for him. The siege continued till the Jews were reduced to the extremities of thirst. Whereupon, the local authorities, urged by the women and children to do something to relieve the situation, consented to surrender to the enemy—if God did not deliver them within five days.

That God would so deliver them these men believed without question. No doubt the words of Achior to Holofernes himself fully expressed their sentiments in the matter: "Now therefore, my lord and governor, if there be any error in this people, and they sin against their God, let us consider that this shall be their ruin, and let us go up, and we shall overcome them. But if there be no iniquity in their nation, let my lord now pass by, lest their Lord defend them, and their God be for them, and we become a reproach before all the world." And the elders of the people knew they had not sinned before the Lord. So there could be nothing else but a deliverance by Him. "Be of good cheer," said Ozias, one of these rulers, "let us yet endure five days, in the which space the Lord our God may turn his mercy toward us; for he will not forsake us utterly."

Judith evidently had more trust even than the leading men in Bethulia that God would bring about a deliverance of the people. "Hear me now, O ye governors," she reproached them, "for your words that ye have spoken before the people this day are not right, touching this oath which ye made and pronounced between God and you, and have promised to deliver the city to our enemies, unless within these days the Lord turn to help you. And now who are ye that have tempted God this day, and stand instead of God among the children of men? For if he will not help us within these five days, he hath power to defend us when he will, even every day. Therefore, let us wait for salvation of him, and call upon him to help us."

But how was the Lord to deliver the people? The obvious way, in the judgment of the governors, was for the Lord to furnish a supply of water. This would be easy for the Lord to do by means of rain. That this is precisely what they thought is evident from what they said to Edith: "Therefore, now pray thou for us, because thou art a goodly woman, and the Lord will

send us rain to fill our cisterns, and we shall faint no more." The Lord, however, had a simpler and more effective way of relieving the situation. He used the faith, intelligence, and courage of this woman through whom to accomplish what they had prayed for, but what they had expected would be done in quite a different way. It is much to their credit, however, that they did not try to explain the matter on natural principles, and say: "Oh, that was not an answer to prayer at all. It would have happened anyhow. Our deliverance came about in a perfectly natural manner, and God had nothing to do with it." Perhaps they would have done so had they lived in our scientific age.

The fact that the governors of Bethulia took this whole event in such good part would argue a high degree of respect for woman. They do not appear to have deemed it offensive at all or out of the way in the least. Perhaps it was due to the commanding personality of Judith, for she was not only a pious woman, but a woman of great independence, intelligence, and leadership.

Three other points are worthy of notice. On her journey she wore sandals on her feet, bracelets on her arms, chains on her neck, and rings on her fingers. In fact, she "decked herself bravely," we are told, "to allure the eyes of all men that should see her." Her fare consisted of a bottle of wine, some parched corn, lumps of figs, and fine bread. Also she carried a cruse of oil for ointment purposes. At midnight, while she was away, she went to the valley of Bethunia to wash herself in the fountain. On her return to Bethunia, "the women of Israel ran together to see her, and blessed her, and made a dance among them for her; and she took branches in her hand, and gave also to the women that were with her. And they put a garland of olive upon her and her maid that was with her, and she went before all the people in the dance, leading all the women; and all the men of Israel followed in their armor with garlands, and with songs in their mouths."

QUESTIONS.

1. Describe the conditions that prevailed in Palestine at the time of Judith. 2. What is said of the spiritual condition of the people in Palestine at the time? 3. Compare the faith of Judith with that of the people generally. 4. How did the governors seem to think their prayers for deliverance would be answered? 5. Was their prayer the less divinely answered that it was done in a "natural" way? Explain. How are prayers answered? 6. What did Judith eat? How was she dressed? Describe the manner in which she was received on her return.

BIBLE LESSON FOR OCTOBER.

"The fear of the Lord is the beginning of wisdom, and the knowledge of the Holy is understanding."

Bible, Joel, Chapter 3.
Book of Mormon, Ether, Chapters 1-15.
Psalms, Chapters 45-68.

LESSON 11.

Work and Business.

SECOND WEEK IN OCTOBER.

LESSON III.

Genealogy and Literature.

THIRD WEEK IN OCTOBER.

GENEALOGY.

THE ANCESTRY OF THE TEUTONS.

Before about 50 B. C. historical knowledge of the Teutons is lacking. For approximately the 1,000 years prior to the birth of Christ, present day historians' interest centers about the decline of the Tigris-Euphrates and the Nile river valleys' civilization and the rise of the Greco-Roman about the Mediterranean as a center. But we know very little about their neighbors, the Teutons, north of the Alps and the Balkans. Our problem is, whom are they descendants of ? This question is of comparative little interest to the historian who writes from the biological point of view of life. But to the Latter-day Saint whose belief is "the earth will be smitten with a curse, unless there is a welding link of one kind or other between the fathers and the children—and that "we without them cannot be made perfect, or they without us cannot be made perfect," to such, we repeat, the question is all-important.

In the absence of history we have to go to other means of identification. In the preceding lesson we quoted the historian Tacitus on these characteristic institutions, namely, religion, the family life, and government. Historians of political science acknowledge that popular, representative government is a contribu-

tion of the Teutonic people. Greece and Rome had democratic government, but the classes, deprived of democratic rights, were much larger, and they did not know representative government.

In the folk mob, or meeting of the freemen of the Teutons, to consent to or reject matters of importance in government, we have the popular element and witanagemot, or meeting of the wise men, of the tribe to counsel the king, we have a nucleus for the representative element of government. Out of these practices have been developed our present democratic representative government.

These checks on their officials are evidence of their love of freedom. Tacitus says: "They chose their kings by birth, their generals for merit. These kings have not unlimited or arbitrary power, and the generals do more by example than by authority. To reprimand, to imprison, even to flog, is permitted to the priests alone, and that not as a punishment, or at the general's bidding, but, as it were, by the mandate of the god whom they believe to inspire the warrior."

About the time of the birth of our Savior they were under the government of the half-constituted provinces of Rome beyond the Rhine. It was military and oppressive. In 9 A. D. Germany, under the leadership of Arminius, the German chieftain, and a most likely progenitor of the Anglo-Saxons of England, took up arms for her independence against Roman government. Arminius knew well the gigantic powers of the oppressor. He was no rude savage, fighting out of mere animal instinct, or in ignorance of the might of his adversary. He was familiar with the Roman language and civilization; he had served in the Roman armies; he had been admitted to the Roman citizenship, and raised to the dignity of the equestrian order. It was part of the subtle policy of Rome to confer rank and privileges on the youth of the leading families in the nations which she wished to enslave. Among other young German chieftains, Arminius and his brother, who were the heads of the noblest houses in the tribe of the Cherusci, had been selected as fit objects for the exercise of this insidious system. Roman refinements and dignities succeeded in denationalizing the brother, who assumed the Roman name of Flavius, and adhered to Rome throughout all her wars against his country. Arminius remained unbought by honors of wealth, uncorrupted by refinement or luxury. He aspired to and obtained from Roman enmity a higher title than ever could have been given him by Roman favor. It is in the page of Rome's greatest historian, that his name has come down to us with the proud addition of the real German liberator. (Creasy, "Decisive Battles of the World," p. 130.)

Ranke, the foremost of our universal historians, says concerning the situation Arminius had to meet that "the self-govern-

ing powers, that had filled the old world, had bent one after another before the rising power of Rome, and had vanished. The earth seemed left void of independent nations." "If," says Creasy, "Arminius had been unsuccessful, our Germanic ancestors would have been enslaved or exterminated in their original seats along the Eyden and the Elbe. The island would never have borne the name England and "we, this great English nation, whose race and language are now overrunning the earth from one end of it to the other,' would have been utterly cut off from existence" (p. 129).

In the above event we see a spirit which reminds us of the spirit manifested in II Chronicles 10:1-16.

Concerning their family life, Tacitus says:

"Their marriage code, however, is strict, and indeed no part of their manners is more praiseworthy. Almost alone among barbarians they are content with one wife, except a very few among them, and these not for sensuality, but because their noble birth procures for them many offers of alliances. The wife does not bring a dower to her husband, but the husband to the wife. The parents and relatives are present, and pass judgment on the marriage gifts, gifts not meant to suit a woman's taste, nor such as a bride would deck herself with, but oxen, a caparisoned steed, a shield, a lance and a sword. With these presents the wife is espoused, and she herself in turn brings her husband a gift of arms. This they count their strongest bond of union, these their sacred mysteries, these their gods of marriage. Lest the woman should think herself to stand apart from aspirations after noble deeds and from the perils of war, she is reminded by the ceremony which inaugurates marriage that she is her husband's partner in toil and danger, destined to suffer and to dare with him alike both in peace and in war. The yoked oxen, the harnessed steed, the gift of arms, proclaim this fact. She must live and die with the feeling that she is receiving what she must hand down to her children neither tarnished nor depreciated, what future daughters-in-law may receive and may be so passed on to her children. This with their virtue protected they live incorrupted by the allurements of public shows or the stimulant of feasting. Clandestine correspondence is equally unknown to men and women. Very rare for so numerous a population is adultery, the punishment for which is prompt, and in the husband's power.

"* * * The loss of chastity meets with no indulgence; neither beauty, youth, nor wealth will procure the culprit a husband. * * * Still better is the condition of those states in which only maidens are given in marriage, and where the hopes and expectations of a bride are then finally terminated. They receive one husband, as having one body and one life, that they may have no thoughts beyond, no further reaching desires, that

they may love not so much the husband as the married state. To limit the number of their children or to destroy any of their subsequent offspring is accounted infamous, and good habits are here more effectual than good laws elsewhere." (Tacitus, "Germany and Its Tribes," pp. 100-102.)

"Tradition says that armies already wavering and giving way have been rallied by women who, with earnest entreaties and bosoms laid bare, have vividly represented the horrors of captivity, which the Germans fear with such extreme dread in behalf of their women, that the strongest tie by which a state can be bound is the being required to give, among the number of hostages, maidens of noble birth. They even believe that the sex has a certain sanctity and prescience, and they do not despise their counsels, or make light of their answers. In Vespasian's day we saw Xeleda, long regarded by many as a divinity. In former times, too, they venerated Aurinia, and many other women, but not with servile flatteries, or with sham deification." (Tacitus, p. 93.)

The characteristic in the Teutons to which we wish to draw attention in religion is expressed by Rogers in "A Student's History of Philosophy." There is a fourth element which enters into modern life—the Teutonic. The contribution which it makes is the human material in which the Roman, Greek and Christian contributions were to be brought together and realized.

Conceivably, the Roman world might have had within it the power to make a fresh start, and assume their new task. But historically this was not what happened. If civilization was to be carried on at all, it could only be by the assimilation of this new (Teutonic) material.

Hopeless as the task appeared, in reality the Teutons, though barbarians, had in them the possibilities of a higher development than any that had preceded. Their most striking characteristic was a pronounced sense of individuality and love of freedom; but along with this there went a simplicity of character and a ruggedness of moral nature and a clearness of life which furnished admirable soil for Christianity." (pp. 212, 213.)

Tacitus tells us that the Teutons preserved their race purity to a remarkable degree. In this respect they were like the Jews. And on somewhat the same principles as the Jews. Dr. Vorsaenger, a prominent rabbi of San Francisco, in reviewing the causes of this race preservation among the Jews, attributes it to the school, home and church.

From the traits we have noted in the above institutions of the Germans, we can say with Professor West, head of the department of history in the University of Minnesota, that "the Germans resemble the Hebrews in a serious, earnest, imaginative temperament, which has made their Christianity differ widely

from that of the clear-minded, sunnier peoples of southern Europe. They felt the solemn mystery of life, with its shortness of days, its sorrows, and unsatisfied longings." (West's "Ancient World," p. 573.) Life to them, according to Green, "was built * * * on the proud self-consciousness of noble souls."

The above traits and institutions point strongly to the Teutons, the ancestry of the "Mormon" people, being a part of the lost Ten Tribes of Israel.

In our next we shall consider the neighbors of the Teutons.

QUESTIONS.

By what institutions do we try to determine the ancestry of the Teutonic people.

What are the chief characteristics of the government of the Teutons?

Of the family life of the Teutons?

In what respect is the Teutonic people a fertile soil for Christianity?

With whom, genealogically, do these institutions most probably link the Teutonic people?

AUTUMN LEAVES IN LITERATURE.

Fall time with its wealth of color and bounties of the harvest home, has inspired almost as many songs and stories as has the blossoming spring. These autumn leaves of literature give an added charm when read in the season thereof. The enjoyment of them may be increased by sharing them with one another. For these reasons we suggest that an hour be spent in class, and many hours in the home, reading the songs and stories appropriate for the autumn time.

One poem especially that should be read and re-read is James Whitcomb Riley's—"When the Frost is on the Pumpkin and the Fodder's in the Shock." It breathes the spirit of Thanksgiving as expressed from the heart of an old farmer, and suggests pictures of the fall time in such artistic lines as these:

"The husky-rusty rustle of the tassels of the corn
And the raspin' of their tangled leaves as golden as the morn.

"The stubble in the furries, kindo' lonesome like, but still
A preachin' sermons to us of the barns they growed to fill."

The whole poem may be easily obtained and read in class.

Helen Hunt Jackson, the author of "Ramona," has also given us several delicate little lyrics of autumn. The following lines are taken from one of them:

SEPTEMBER.

"The golden rod is yellow,
The corn is turning brown;
And trees in apple orchards
With fruit are bending down.
* * * * *
"The sedges flaunt their harvest,
In every meadow nook,
And asters by the brookside
Make asters in the brook."

She sings also in another poem of "October's bright blue weather," and in still another of November as the time "when all wild things lie down to sleep."

John Greenleaf Whittier is another poet who expresses the spirit of autumn in several poems. His "Corn Song," which closes the poem called "The Huskers," rings with lusty lines like these:

"Heap high the farmer's wintry hoard,
Heap high the golden corn,
No richer gift has autumn poured
From out her lavish horn."

In "Mabel Martin," Whittier also pictures the husking bee and tells us an interesting story of a girl whose mother has been killed as a witch by the Puritans of New England.

Another of his poems, "The Pumpkin," is in a lighter vein. The following stanza is taken from it:

"Oh, on Thanksgiving day, when from east and from west,
From north and from south comes the pilgrim and guest,
When the gray-haired New Englander sees round his board
The old broken links of friendship restored,
What cheers up the heart, what moistens the eye,
What brings back the past like a rich pumpkin pie?"

But of all the songs of thanksgiving none breathe the spirit of gratitude so truly as do the songs of praise found among the Psalms, the following of which is illustrative:

"Make a joyful noise unto the Lord, all ye lands.

"Serve the Lord with gladness; come before his presence with singing.

"Know ye that the Lord he is God; it is he that hath made us, and not we ourselves: we are his people, and the sheep of his pasture.

"Enter into his gates with thanksgiving, and into his courts with praise: Be thankful unto him, and bless his name.

"For the Lord is good, his mercy is everlasting; and his truth endureth to all generations" (Ps. 100).

One of the sweetest stories of the autumn time also comes from the Bible—the Story of Ruth, who gleaned in the fields of Bethlehem. This simple pastoral pictures in a beautiful way the life of the common folk of Israel, showing them at work in the field and at their homely daily duties.

Many other stories have been set in the autumn time. The old Greek tale of Persephone is one of them. It tells us about Mother Ceres, the goddess of the harvest, who had one beautiful daughter Persephone.

One day Persephone was playing with the sea nymphs when Pluto, the god of the underworld, suddenly appeared in his chariot drawn by four coal black steeds. He seized Persephone and bore her away to his home under the earth.

When Mother Ceres found that her daughter had been stolen, she grieved so much that she could not work. The harvests were neglected; the plants drooped and died, the leaves fell and winter covered the earth.

Mother Ceres meanwhile went searching everywhere for her lost child. When she finally learned from Apollo where Persephone had been taken, she appealed to Jupiter, the great All Father. Jupiter commanded Pluto to release the girl, and Persephone was returned to her mother. The earth immediately grew glad again. The birds returned, the blossoms and leaves came back to the trees and the world became fruitful once more.

Another interesting old-time tale suggestive of the harvest season, comes to us from the American Indians. This story "Mondamin," which is an Indian name for corn, tells how this grain came as a gift from the Great Spirit to the poor Indians. In the legends of the Redmen, the corn plays an important part. Edna Dean Proctor, in a stirring poem, suggests that America's emblems be "the bounteous golden corn."

Besides these old time tales suggestive of the harvest time, there are many modern stories set in the autumn time, particularly in connection with Thanksgiving. This holiday, given to us by the Pilgrims, has clustered much romance about it.

Among the most interesting of the stories that rightly belong to this time is "The Courtship of Miles Standish," by Longfellow. This is a most artistic poem picturing the Pilgrim life and thought and telling of the courtship of Priscilla, the Puritan maiden by the captain of the Pilgrim army. Instead of going himself, Standish sends John Alden, Priscilla's lover. John crushes his own feelings to do the bidding of his friend, but Priscilla who reads her lover's heart turns the proposal towards John. Standish is rejected; he denounces John as a traitor, and leaves on an expedi-

tion against the Indians. News comes that the Captain is slain. Priscilla and John are united, and just as the ceremony is being performed, Standish reappears. Forgiveness and reconciliation follow and all ends well.

This story, to be fully enjoyed, should be read in its poetic form by Longfellow. Its pictures of Pilgrim life and its Biblical allusions are splendid.

Another story that breathes the spirit of true Thanksgiving is that of our Pioneers. The tale of the Crickets and the Seagulls has come to be a nationalized story of God's goodness and man's gratitude. It is like the tale of the manna sent to the Children of Israel.

In these days of stress and trial, of struggle against want and famine, it is surely meet that we should retell these and other tales and sing anew the songs of praise and thanksgiving.

LESSON OUTLINE.

1. Find a copy of Rileys' "When the Frost is on the Punkin,"—study it, and have some good reader read it to the class.
2. Have Helen Hunt Jackson's three poems, "September," "October," and "November" likewise read in class.
3. What other autumn poems or songs do you know? Be ready to give them.
4. Tell briefly the story of Ruth. What verse from it has particularly pleased you?
5. What is the significance in nature of the story of Persephone?
6. Tell the story of the First Thanksgiving. (It may be found in "The Story Hour" by Kate Douglas Wiggin, and in other books that tell of the Pilgrims.)
7. Tell the story of "The First Thanksgiving in Utah,"—the tale of the Gulls and the Crickets. If any pioneer mother or father can be brought to class to give this story first hand have this done.

LESSON IV.

Home Economics

FOURTH WEEK IN SEPTEMBER.

CHILDREN'S CLOTHING.

Since the beginning of time man has had problems to meet. Perhaps the greatest has been the procuring of food for sustaining life; next to that comes the covering of the body for protection and adornment.

Why is it that man wears clothing and other animals do not? Miss Ballin in the science of Dress says, "Animals living in the water have a layer of fat next the skin through which water cannot pass, and which resists the passage of heat. The skin, being to a certain extent, non-conducting partially prevents excessive loss of heat, and in this duty it is supplemented in the animals by feathers or fur, and in man by clothes.

"Clothes are worn to keep us warm, but not all seem to know that they do not communicate warmth to us, but effect their purpose simply by preventing the excessive loss of that heat which is manufactured in our own bodies. Hence, we are warm in proportion as our clothes are non-conductors of heat."

Almost from the first people have tried to make their clothes attractive as well as useful. Most any one can make some kind of covering for the body but it takes thought, a good idea of form and color, and a good seamstress to make clothes that are warm, comfortable, economical, as well as artistic. The first clothing was made by Adam and Eve of fig leaves. From this simple apron has developed our complex clothing.

The first requisite of clothing is to cover the body in order to retain the heat during cold weather and to offer protection from excessive heat in warm weather. What materials do we have that most nearly fill this requirement? It is generally agreed that wool is better than any of the other materials; loosely woven being better than closely woven because there is more air space, and two thicknesses of light weight are warmer than one heavy weight.

One difficulty with wool is its shrinking property which makes care in washing necessary. Underclothes made entirely of wool irritate the skin of some people while a combination of part wool and silk, or wool and cotton, effects no inconveinence. Next to wool as a non-conductor comes silk and then cotton. Silk comes highest in price, wool second, and cotton third. The covering should be distributed evenly over the body with as little weight as will meet the requirements for protection.

In taking up clothing for infants the uppermost thoughts should be comfort and neatness. Even people who have made a special study of the subject disagree as to how much clothing and what kind should be worn. One satisfactory combination is woolen shirt band, stockings, petticoat with sleeves, cotton diaper and a slip of some sheer material as batiste or flaxon. The first few weeks of a baby's life it can be dressed in short, diaper band, stockings and kimona night gown tied down the front. One of the main things in an infant's clothing is to have it dressed warmly with clothing made in such a way that it can be put on with very little handling and turning of the baby. The first few weeks a

child should not be placed in a sitting posture as the bones of the spine are likely to be injured and curvature of the spine may result.

There are a number of different tradebrands of children's clothes each having its devotees. Most people find it more satisfactory to make the first clothes quite short twenty-four inches in length. These clothes can be used until the baby begins to crawl. In some of the German hospitals the baby is dressed in a sweater with the first layer as stated. The normal baby usually sleeps most of the time and should be dressed for comfort in sleeping.

Care in keeping the diapers clean by thorough rinsing in plenty of water after each using cannot be too strongly urged. When thoroughly dried the diaper should be folded for use and kept in a convenient place. The shirts and stockings retain their form if dried on the wooden or steel frames sold by most department stores.

A baby's skin is so tender that the softest of materials should be employed and no starch used in laundering them. Very narrow tatting or crocheted edges make a dainty finish for the neck and sleeves which should be finished with a neat, narrow band. A baby needs no adornment; hence its clothes should be plain, comfortable and clean. Nothing looks worse than too many ruffles and unnecessary trimming.

After a babe begins to move about, the creepers or Koveralls are very good, saving the underclothing from becoming so soiled and allowing more freedom to the lower limbs than skirts. Nothing is better for children to play in than the Koveralls. For boys' Sunday clothing, little suits made of white mercerized poplin, costing about 35c a yard, launders beautifully, wears well, and does not wrinkle like linen. For girls, the simple white dresses or pongee give satisfaction.

It is much easier to keep small children clean in the winter if a knit under dress is worn with a gingham dress. Children to be happy and to develop normally, need exercise; most of this exercise comes through play. Sometimes their play is of such a nature that it would be impossible for them to keep a woolen dress clean many days, therefore, the wash dress over the warm knitted woolen one can be used to good advantage.

For the school boy the light wash waist or shirt and knee trousers are decidedly neat, combined with union suit, woolen stockings, and heavy shoes. Supporters are better coming from the shoulder if too narrow a band is not used over the shoulder. The supporter waist is warmer and less likely to leave bad results.

The middy seems to be quite a favorite mode of dress for school girls. While it is economical and practical some tell us

it is not artistic. A child's body is too short to be divided into separate pieces—the white middy and dark skirt. The one piece dress is more artistic but much harder to keep in good condition. Middies are easily laundered and allow free movement of the body.

Encourage the girls to be neat in their dress. Expensive material is not necessary but neatness and a little thought at least should be given to combination of colors. Too many clothes for growing girls are to be discouraged as they are soon outgrown. A few good dresses neatly made with a little new collar or change of trimming occasionally are very satisfactory. Study your child so you will better know what good lines can be used effectively. The following are adequate for winter: union suits, knit petticoat, black bloomers, woolen stockings, wash dress, and heavy soled shoes. Emphasis should be placed on girls wearing bloomers instead of umbrella drawers where the lower limbs are exposed. In running, riding, jumping, or any kind of play, the legs are left exposed. The shoes are an important part of the clothing. They should be broad and comfortable to prevent deformity.

There should be at least three suits of underclothes for each child, more are desirable in some cases. If only two are provided difficulty is often experienced when a child is ill and the laundry is not done and clean clothes are needed. One way found practical by some mothers to keep the clothes worn evenly is to number them one, two and three, wearing them in their order. If there are several children of about the same size, the initial helps solve some of the trouble in identifying clothes.

Herbert Spencer, said years ago, "What father, I ask, would think it salutary to go about with bare legs, bare arms, and bare neck?"

There is danger of a child becoming chilled by wearing the German socks, and this disturbs the circulation and may result in digestive troubles or other illness. A child's health should be more important than adopting some fad.

Care should be exercised in putting colored clothing next a child's skin as sometimes the dye is poisonous and at first causes irritation of the skin with a possibilty of later poisoning.

After a child's wardrobe is made, it is quite as important that it should receive proper care. Half the expense in many cases is due to neglect. To have buttons or hooks and eyes off and pins, sometimes safety pins, used, mars the most artistic dress. Children can, with little effort, learn to take care of their clothes by brushing and putting them in their place. The cheapness of coat hangers now makes it possible to use them extensively and they certainly help to keep the clothes in shape.

Ruskin says, "Clothes carefully cared for and rightly worn, show a balance of mind and self respect."

QUESTIONS.

What is the purpose of clothing?
Can clothes be both useful and beautiful?
What material wears best?
How should infants be dressed?
Describe suitable clothing for school children.

DOMESTIC ODDS AND ENDS.

QUICK METHOD OF DARNING.

Darning stockings often becomes a problem when the holes are large. It is sometimes better to patch them as follows: Place over the darning egg a piece of discarded stocking and hold it firmly with your left hand. Now slip the torn stocking over this, let the weave of the stocking run in the same direction as the part you hold over the wooden egg, cut the raw edges from the hole and sew to the covered egg.

Use silk, as this does not cut the weave. Now remove, turn and trim away the patch all but one-half to one inch. Slip over the egg again and sew the edges firmly to the stocking. A little pressing will quickly finish this otherwise tedious job, and the patch will not hurt even a tender foot.

An "onion breath" may be gotten rid of by eating a small piece of charcoal after the meal. This is also an old-fashioned remedy for purifying the blood. For this purpose the bulk charcoal is far better than that which comes mixed with sugar and put up in packages.

Charcoal is also an excellent deoderizer for the refrigerator, and a saucer full of small pieces should be kept on one of the shelves. It absorbs all impurities and prevents a musty smell.

A teaspoonful of boiling vinegar on the stove will counteract the smell of strong food.

A teaspoonful of ground cloves on a few hot coals will have the same effect.

A crust of stale bread boiled with cabbage will absorb the disagreeable odor.

A pound of sal soda dissolved in boiling water should be poured in drain pipes at frequent intervals. This dissolves the grease and other impurities.

A sponge placed in a saucer of hot water, to which has been added a teaspoonful of oil of lavender, will give forth a delicious

fragrance of violets in a room. This is especially useful in the sick room, as flies will not remain where the odor of oil of lavender is. It has the added merit of being cheap, and a few cents worth will last a long time.

A generous lump of cooking soda placed in pots and pans in which fish, cabbage or onions have been cooked will thoroughly cleanse them and entirely remove the strong odor.

Turpentine will soften hardened shoe polish.

The perfect preserve closet is cool and dark.

Cold beefsteak makes a very good hash on toast.

Pastry that has been standing in the ice box will be soggy.

Raisins added to the nut salad will make it taste better.

Soiled candles can be cleaned with a cloth dipped in spirits of wine.

Bone meal is an excellent fertilizer for the tops of flower pots.

Spinach should be cooked so tender that a fork will not hold it.

Heavy hats and over-heated houses will cause the hair to fall out.

Always let the boiled ham cook in the liquor in which it has boiled.

Relief Society School of Obstetrics and Nursing, 1917-18

The Relief Society School of Obstetrics and Nursing will begin its fourteenth year, Monday, September 17, 1917, Fourth Floor, Bishop's Building. Term eight months.

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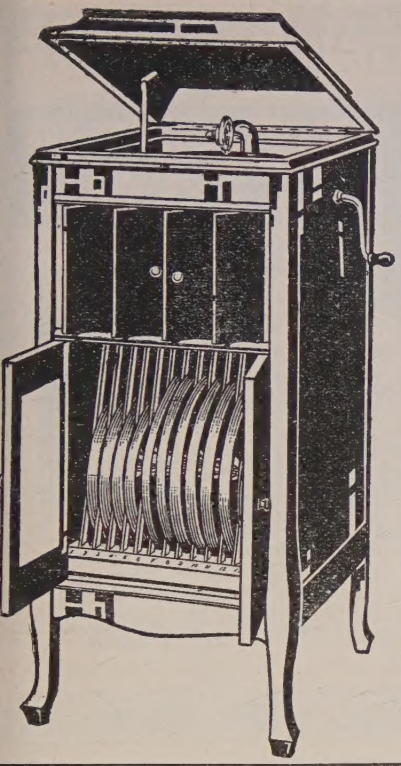
COURSE I—NURSING. This course consists of general instructions in nursing, seven hours and a half per week. It includes in addition, a series of lectures and practical demonstrations in the following subjects: Invalid Cooking, Practical Nursing including First Aid Work, Sterilization, Drugs and Solutions, and Contagious Diseases. These lecture courses are given successfully and cover a period of five hours a week. The Nursing course also includes lectures on Public Health, Prevention and Treatment of Diseases, to be given by eminent physicians, surgeons and other specialists. Each student of this course will be required to do at least 20 hours of actual practical nursing during the term, under the direction of the School. Tuitions $25.00 cash and 30 days service charity nursing. Tuition to be paid and contracts to be signed upon registration.

COURSE II—OBSTETRICS. This course consists of technical instruction in Obstetrics, seven hours and a half per week. In addition it includes all of the regular and special features of Course I. Tuition $50.00 cash, and service at five charity obstetrical cases or 30 days' service in charity nursing.

For further information address Mrs. Amy B. Lyman, General Secretary, 28 Bishop's Building, Salt Lake City, Utah.



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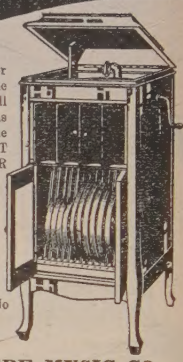

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